

# REFORMED CHURCH MESSENGER

## PRAYER FOR SINCERITY IN THE WORK OF LIFE

**G**IVE me, O Lord, a real love for the day's work, but deliver me from its bondage after the hours of toil are over. May I find it a joy to do the little tedious things that make up the monotony of the house or shop, because they are part of the King's housework. And when the day is done, may it leave me, not with tangled nerves and jarring thoughts, but with the consciousness of having done my best and pleased Thee well!

Lord, help me to live the sincere life! Give to me that thought and thorough honesty which gathers a moral reserve against sudden strains! Keep me from trifling living and careless thinking and frivolous talking, that when the winds blow and the tempests rage, I may find myself untroubled and unafraid, because I have found reality in the Rock of Ages. Amen.

—REV. SAMUEL McCOMB, D. D.

## THE CREED OF THE DECENT

I am decent. I am not particularly pious, nor moral, nor good, nor cultured, nor superior, but just plain decent. I don't like dirt. I don't like soiled clothes, nor unkempt hair, nor fingernails in mourning, nor muddy shoes, nor coarse speech. I am not finicky, nor proper, nor fussy, nor fastidious. I am decent. I like wholesome things, a white tablecloth, an individual drinking cup, a clean plate, a tidy bed and a child with its face washed. I don't like adulterated bread, adulterated drinks, nor adulterated people. I don't like dealers in scandal, ugly hints, innuendoes nor any of the stab-in-the-back gentry. They are the slimy snakes and stinging mosquitoes of the human race. I don't like anybody who talks against Uncle Sam. If any person does not like this country let him go to another. To live in Uncle Sam's house and whisper against him is nasty. For a wife to speak slurringly of her husband or a husband to speak so of his wife, is also dirt. I don't like spies, sneaks, tattle-tales, trouble-makers. They are the same as lice. Ugh! I like the nakedness of cleanliness better than the covers of perfumery. I like clean anger better than a smoky grudge. I don't like religion that is an ugly fanaticism, nor learning that is an offensive egotism, nor any excellence that is degraded to selfish ends. I may be poor, but I can be clean. I may be ignorant, but I can be polite. I may be wicked, but I don't have to be coarse. I am one of the great mass of the people in these United States who will put up with almost anything but—dirt. From dirt, physical, mental or emotional, from all dirt, good Lord, deliver us.

—DR. FRANK CRANE

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# Reformed Church - Messenger -

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## NEWS IN BRIEF

### America Must Continue to Feed a Large Part of the World. Don't Waste Food!

Fort Loudon, Pa., Charge, Rev. Gustav Teske, pastor, is happy to report that they went 30% "over the top" for War Emergency.

Let every friend of the "Messenger" consider himself or herself appointed on the Committee to increase the number of "Messenger" homes.

Latest reports show that the Reformed Churches of Chester County, Pa., exceeded their quota of the War Emergency Fund by 8%. The following Churches, not previously reported, paid their full share of the allotment: Shenkel's Church, Rev. L. Kryder Evans, D. D., supply pastor, and St. Matthew's Church, Rev. W. E. Bushong, pastor.

We are receiving many commendations for the Foreign Mission Number and the Woman's Number of the "Messenger." We feel rather well pleased ourselves with those numbers. We are not altogether satisfied of course, and shall continue to aim for even better things. But it is encouraging to know that so many readers feel, as we do, that the articles in the "Messenger" are so well worth while—and we are very grateful to the friends who by their helpfulness make such a standard possible.

Rev. Gustav R. Poetter, of St. Mark's Church, Reading, Pa., has sent an admirable Lenten appeal to the membership of his parish, enclosing a Church Loyalty Bond, together with the Lenten Daily Self-Denial Envelope. The Church Loyalty Bond gives an opportunity to the people to indicate their willingness to co-operate for increased Church attendance and personal work for the upbuilding of the Kingdom. The aim set is an average attendance of 500 at both morning and evening services.

The pastor and people of Swatara Charge, Lebanon Classis, Rev. David Scheirer, minister, take pleasure in reporting that the quota of \$150 for War Emergency has been passed, the gifts of the people so far amounting to \$186.35. St. John's, Jonestown, gave \$26.82 for Armenian and Syrian Relief. For the orphans' cause, the charge gave \$71.41. Although the pastor's salary was raised twice in the last two years, each congregation has paid its ob-

ligations in full for the year. St. John's, Jonestown, is just entering upon the project of installing electric lights into both Church and parsonage. Most of the money has already been raised and everyone is happy and feels encouraged.

The Committee on Conservation of the Pennsylvania State Grange, through its Chairman, Mr. Gifford Pinchot, is making a commendable effort to enlist the co-operation of the Churches, in awakening the public conscience to the great value of Pennsylvania's resources and the development, protection and wise use of the forests and waters in the interests of the whole people. Governor Sproul joins in the recommendation that a special Sunday be set aside and the preachers in all parts of the State be asked to enlist the interest and devotion of their people in this matter, which means so much to their children and children's children. It is probable that March 2 will be the Sunday designated and we cordially commend this movement to the interest and attention of our pastors. We believe it appeals strongly to every good citizen and that to awaken a proper attitude in this matter is in the interests of the Kingdom of God.

Over 300 ministers, evangelists, missionaries and Church workers from all parts of the country attended the Conference on World Evangelism and Vital Christianity After the War, at the Moody Bible Institute, Chicago. Dr. James M. Gray, Dean of the Institute, called for an offensive and defensive alliance against "the enemies of the Gospel within the professing Church, and secular and religious educational institutions, which, under the guise of modern scholarship, deny the fundamental doctrines of the faith." He made an attack upon Dean Shailer Mathews and other professors of the University of Chicago Divinity School, which brought forth a reply from Dr. Mathews. Notable addresses were made by Bishop Berry, President Kyle, of Xenia Seminary; Dr. D. S. Kennedy, Editor of "The Presbyterian;" Dr. Massee, of Dayton, O.; Dr. Zwemer, the great missionary, and others. A plan was projected for co-operation among the Bible institutions in North America. It was agreed that the standard of training should be raised to a point which will allow full preparation for candidates to the ministry. Dr. Gray was authorized to appoint a committee to report at the World Bible Conference, to be held in Philadelphia, April 27-June 1, on the educational standard to be adopted, the degree to be conferred, and the interchange of credits for students passing from one institute to another.

In January, Christ congregation of the Alexandria, Pa., charge, Dr. Charles W. Levan, pastor, held its annual congregational meeting to elect officers for three years and to settle financial affairs. It was gratifying to learn that all expenses had been met and a substantial balance remained in the treasury. The congregation had supplemented the pastor's salary to meet the increased cost of living, but not in the present pastorate were the finances in such a satisfactory condition as now. The benevolent contributions have kept apace with those for current expenses. The cause of the Armenian sufferers was presented to the two congregations of the charge with a response exceeding all expectations. The amount contributed was \$193.80. The War Emergency cause was presented in turn, and thus far \$191 has been given, with the canvass not completed. Huntingdon County, in which Dr. Levan is the leader, has gone "over the top" at this time and several congregations are yet to be heard from. The people were much interested in this drive, which is indicated by their liberal and cheerful giving.

In the First Church, Fremont, O., Rev. J. F. Kerlin, Ph. D., D. D., minister, our obligation to the war-stricken French, Belgian and Armenian Churches was presented by the pastor and the congregation went "over the top" within a few minutes. All were well pleased with the privilege of laying this money on God's altar as a thank offering for the coming of peace. Though seriously interrupted by the "Flu" epidemic, fine congregations are now greeting the pastor on each Lord's Day. The new choir of 20 voices, under the leadership of Miss Gladys Vermillia; preceptress, and Miss Lucy Overmyer, pianist, is doing fine work. Tiffin Classis meets in this Church, May 5, and a spiritual uplift is anticipated. The Service Flag of the Church has 27 stars, of which 3 are gold, in honor of Charles Keller, Frank Shelby Stevenson and Harry Allen Schall. Truly, death loves shining marks in selecting these bright and brainy young men. Mr. Stevenson was superintendent of the Sunday School, universally loved and respected in the Church and the city. This can also be said of the other two. They are greatly missed, but the remembrance of their Christian lives lightens the sting of loss in the congregation and city.

FOR ADDITIONAL NEWS IN BRIEF

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# Reformed Church - Messenger -

PHILADELPHIA, PA., FEBRUARY 27, 1919

## Put Yourself in His Place

**I** SAT where they sat." There are scarcely any words which more clearly reveal a prophet's equipment for his task. They are the words of Ezekiel. He tells how for a season he was withdrawn "far from the madding crowd." The Spirit took him away to the River Chebar. There in solitude he saw visions of God and duty. It is ever so in the Divine plan—first the vision—before the task and in order to the task; first the mountain top of privilege, and then the valley of service. Ezekiel was to be God's witness and representative among his fellows who had sinned and suffered. Plainly, he could not remain in isolated meditation. He must forsake his solitude for the dust and grime of the busy world, or all his visions would be in vain. How little the monastery and the nunnery accomplish for the transformation of human society!

Jesus, Who was both Revealer and Redeemer, made it clear by precept and example that there are two basic conditions for Christian work: First, *fellowship with God*; second, *sympathy with man*. We must know man's need as well as God's will, if we would truly help our brothers. We must in some way associate ourselves with them. We must go where they live. We must find them where they are at home. This is the glory of the Bible; it finds us. This is the glory of Jesus; how nigh He is to the needy heart, and how He understands! His human compassion is the measure of His understanding. Separation from the crowd may demonstrate only selfishness. The minister's "shy and retiring disposition" may be only an evidence of his unwillingness to put himself out in order to get really close to folks. How much better to be able to say of a man, "He loves to be near folks." It is shameful, not merely unfortunate, to lose your faith in mankind. "The more I see of men, the better I like my dog," said Madame de Stael. This may be clever cynicism, but it is poor humanity, miserable religion.

Science denies what is known as "action at a distance." One body cannot act upon another at a distance, through a vacuum, with the mediation of anything else. Mutual contact is an essential, and the more points of contact, the greater the influence. The prophet's human touch made him humble, ashamed, eager and keen; it is only as we enter into personal relations with men that we actually realize their sin and misery.

Henry Drummond, after close contact in the slums, said, "Such tales of woe did I hear, such sights did I see, that I felt I must go and change my very clothes after the contact. I am sick with the sins of men. *How can God bear it!*" But the experience only drove him closer to men, that he might minister to them as a brother.

In the hospital wards alone, can one obtain adequate knowledge of disease; only through dealing immediately with fallen and suffering men can we realize the actuality and awfulness of human iniquity and wretchedness. Charles Stelzle ought to understand working men, because he himself came up from the sweatshop. And all men admit that Billy Sunday talks to men where they live. Thomas Mott Osborne took a convict's place in Auburn Penitentiary that he might learn the point of view of our brothers in bonds and foster a Christian penology. Great souls can rejoice with them who do rejoice, and weep with them who weep. "I went in bitterness," said Ezekiel, boiling over with wrath against the sin and shame of his fellows; but "I sat where they sat"—and then sympathy with sinners mingled with his horror of sin. The glow of pity and love were kindled. After all, we cannot help and bless unless we love them—love them not for what they are, perchance, but for what they may be, by the grace of God. And this is possible only when, through actual contact, we really learn to know their misfortunes, disabilities, temptations and sufferings.

Is not this the philosophy of the Incarnation? When the Son of God became the Son of man, it was possible for Him to work out our redemption. All great helpers of the race have followed His supreme example. No reformer will ever understand folks if he views them through an opera glass. The philanthropist who holds his fellows at arm's length misses the genuine enthusiasm for humanity. The pastor who tries to aid from a balloon or a pedestal accomplishes nothing worth while. The educator knows that a little child is a great mystery, and pedagogy includes the attempt to understand this mystery by sympathy and fellowship. Christian workers can learn more from contact with sinners than from all the books about sin. It is only by "the personal touch" that we can assuage the sorrow of our friends, and all our talk is like "sounding brass and tinkling cymbals" if it lacks the note of human sympathy.

The parish priest of Austerlitz climbed up in a high Church steeple  
To be near God, that he might hand God's word down to the people;



And in sermons grave, he daily wrote what he thought was sent from Heaven,  
And he dropped this down on the people's heads, two times one day in seven.  
In His rage, God said, "What meanest thou?" And the priest cried from the steeple,  
"Where art Thou, Lord?" and the Lord replied, "*Down here, among my people!*"

It is not easy to put yourself in the other man's place, but it is Christlike. It is only there that we stand on common ground. It is the hunting-ground of all masters of men. They move us, because they know the heart. We are one with them in that "one touch of nature which makes the whole world kin." There is nothing this world needs so much as Greathearts, and they are those who can enter most largely into the thoughts and feelings, the faiths, hopes and loves of other men.

## EDITORIAL

### THE PULPIT IN THE HOME

In a stimulating address, delivered at a recent conference in Chicago, the Editor of *The Presbyterian* said some things well worth repeating. We are convinced that the Church of Christ will have to make more use of the religious press than it has done in the recent past or it will lose its greatest opportunity to mold the life of this age into harmony with the spirit of Christ. All true lovers of America, as well as all believers in our Divine Lord, will take to heart such a pertinent appeal as is conveyed in these cogent statements of Dr. Kennedy:—

"The weakest point in all the religious work of this day," he said, "is in the home with the mother and father. Christian work will be arrested and hobbled until once more we can arouse the home to the fear of God and the enthronement of the Almighty in its midst, to the honoring of Jesus Christ as God's Son, and to the Bible as the only guide for the life that now is and that which is to come. The closest agent in giving the Gospel is the mother. If mothers fail to do their work there is nobody else on earth, that can do it."

"You do not appreciate the religious press," he continued; "you are not using it to the extent you ought to, and the result is the enemy is gaining ground on you, for they are sending their sheets broadcast. *There is not a form of error in this age that hasn't its printing press*, and putting thousands and thousands of dollars into it to send forth a propaganda if possible into every heart. Your children are reading it when you do not know it. You ministers have people reading this error when you are not aware of it, and you find them losing interest in your work and in the cause, and you do not know what did it. It is a false press that did it, and if you are to get the work out of the press that you would like, you must come to the support of the evangelical press, that comes to back you up and help you to do a work you cannot do, and to spread the influence which you are intensifying and establishing. It is our business to present the unadulterated Gospel to a lost race as the only hope that will bring poor perishing souls back to God and the inheritance of eternal life."

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### SPIRITUAL MENDICANTS

In a minute of appreciation concerning a busy man, who for a generation devoted himself in a whole-hearted way to the upbuilding of a Sunday School, the following suggestive comment is made concerning his activities: "On many occasions repairs to the buildings have been made by him, free of cost. Decorations for all occasions have been supervised and done by him. Committees have always been appointed for such duties, but too frequently they have failed to appear, and we have been told they would say, 'Well, Mr. S. will attend to it. He always does.'"

Of course, we cannot be too grateful for the spirit of consecration which makes some persons both able and willing to do not only their own share of the work, but also to add the share of a great many others. As a mat-

ter of fact, a very small number in every congregation have been compelled in many instances to "bear the burden and heat of the day," practically alone. But perhaps in part this situation has been due to the willingness of these choice spirits to engage in such "works of supererogation," and many have been allowed to get off too easily from doing the tasks which they could and should have done, and the doing of which would have developed their own lives and extended more widely the blessing which comes to those who really engage in Christian work.

Mendicancy is not admirable, as all will admit; yet there are only too many folks who would not be willing to live on the charity of others in the matter of donations of money, who are, nevertheless, willing to receive the choicest blessings of the religious life by reason of the ministry that others render to them. We have in every community folks who would not want to live where there are no Churches, who, indeed, are very glad to have the advantages of the Church and its organizations, both for themselves and for their children, but so far as helping to bear the burden is concerned, they do not so much as lift their little fingers. *Spiritually they are paupers and beggars, and are quite willing that a few devoted souls in the Churches shall do their religious work for them.* When one comes to consider this spirit in all its implications, it will be seen to be fundamentally unworthy, and even contemptible. A square deal demands that each man and woman shall be willing to bear a fair share of the common task.

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### "MORNING FACES"

That appealed to us from the start. It seemed so entirely fitting as the subject of a book of addresses to children. And a careful study of the book confirms us in the judgment that we have here a series of talks which are admirably conceived and expressed, and are quite likely to cause "morning faces" among the boys and girls who get these messages, and also among the preachers and teachers who have the difficult duty of presenting the most important subjects to the mind and heart of the child. The book of 219 pages to which we refer is from the pen of the Rev. George McPherson Hunter, and is published by Doran. It costs \$1.25. Each of these gems is from 3 to 5 pages in length. We can most earnestly commend this entertaining and wholesome volume, which appeals so unerringly to "the child's sense of wonder and deals with the vital interests of the child's world." The story-teller's art is so important, and is so rarely combined with homiletical ability, that the discovery of such sermons is a real boon to many. One feels like shouting EUREKA.

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### THE AMERICAN BOLSHEVIKI

There are not a few who feel that it is high time for Congress to investigate the activities of the Bolsheviks in America, both in and out of Congress. The doctrine that "the end justifies the means" and that the only way for the masses to get their rights is to use force has been



preached in this country for a good many years and has already yielded a harvest that is full of menace for our free institutions. It can be truly said that a spirit of anarchy is being manifested in almost every department of human life. The futuristic art, the vers libre, so-called, in poetry, and the unconventional modes in the world of fashion, are alike symptomatic of a spirit that would throw aside all the restrictions of the past and follow unbridled instincts and appetites to all sorts of illogical conclusions. The violations of law and the apparent aping after martyrdom, practiced by a small section of those who are laboring in the interests of woman's suffrage, is another indication of the headway made by this dangerous doctrine that any method will answer so long as you can accomplish results which seem to you desirable.

We have called this Prussianism or Kaiserism or the philosophy of "schrecklichkeit," but it is necessary to recognize that it is not confined to any one country. That we have all too much of it in America must be patent to every thoughtful man.

One of the most insidious outbreaks of this spirit of anarchy is to be found in the reported attitude of a considerable portion of organized labor with reference to the Prohibition Amendment. It was to be expected, of course, that the disappointed and desperate dealers in booze would make an effort to incite the workman, whom they have so long robbed and despoiled, and in whose welfare they have never shown any interest that was not mercenary, to come to the defense of a traffic that has been doomed by the deliberate judgment of the American people. Such an attitude as has been taken by some conspicuous representatives of the metropolitan press and by some ecclesiastical dignitaries and pot-house politicians could have only one issue, namely, *to incite the spirit of riot and nullification and to exalt license above the liberty that is regulated by law and upon which the perpetuity of our Republic depends.*

*The New York Times*, which froths at the mouth whenever it has considered the rapid approach of Prohibition, has at last become alarmed by the growth of this menacing spirit which its attitude of contempt and vilification has helped to inspire, and now seeks to allay this contemplated resistance to the enforcement of the organic law. Quoting Mr. Ernest Bohm, of the Central Federated Union, who in a letter to affiliated unions and organized labor generally, calls upon the workmen of America to vote upon his proposal that "*if the Bone Dry Law is really enforced on July 1, 1919, to then cease work until this law is annulled,*" the *Times* declares that the American way in such matters is to procure the repeal of the law, not by strikes and violence, but through the orderly process of legislation, and then goes on to give this sage counsel: "A strike against Prohibition, the adoption of the proposal to cease work if the law is not nullified, the attempt to nullify it by raising the banner of 'No beer, no work,' would be far more dangerous to liberty and the rights of the people than the enforcement of the Amendment, even if it be true, as Mr. Bohm assumes, that it was forced upon the country by a minority. Wherever the republican form of government has failed, it has failed because of habitual and organized resistance to law. Respect for authority and obedience to law are the foundation stones of our institutions. It is only through law and under law that we can enjoy liberty. *Resistance to law is lawlessness, and a lawless country is doomed.* The Prohibition Amendment has been ratified in the manner prescribed by law. The statute prohibiting the manufacture and sale of liquor after July 1st is law, and no American citizen worthy of his privileges will attempt forcible resistance to the enforcement of one or the other.

"Organized labor is asking much these days. It is at present the desire and purpose of employers to grant every reasonable request of labor, to do the utmost that can be done, even at the sacrifice of much of their own profits, to establish and maintain for wage earners conditions of

living which it is for the interest of the body politic that they should enjoy. Good wages and reasonable hours are more important to labor, we suppose, than beer. Certainly, the unions will not be so foolish as to impair their good standing and forfeit their chances of success in the endeavor to secure for themselves this greater good by *engaging in a rebellion against the laws of the land.* The unions could adopt no course of action more surely fatal to themselves and to the interests of their members."

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### A BLESSED PRIVILEGE

There are sunny moments in the Editor's office when the thoughtful kindness of friends brings a solace to those who occasionally feel that it is difficult for them to see any visible results of their labors. Such a ray of sunshine, for example, came with the recent letter of an Indiana pastor, our good brother at Huntingdon, who with his "News" notes added the fraternal greeting: "*May the good Lord bless and prosper you and the MESSENGER, and help you bring good cheer to many a lonely heart!*" Somehow, there are few things quite so inspiring to us as the hope that the MESSENGER is continuing from week to week to do the very thing which this word of kindly greeting suggests.

There may be busy members of the Reformed Church who pass by the Church paper; who either do not consider it sufficiently important to subscribe for it, or who do subscribe for it and fail to read it. There have been those who have seen as many as a half dozen Church papers "lying around the house in their wrappers," mute evidences that the message they contained had not reached a single soul. But, although the knowledge of this is very discouraging to those who are trying to bring a message that is wholesome and edifying, how greatly we are heartened by the fact that many others eagerly await the coming of their Church paper and devour its contents with an avidity that makes us glad, even while it inspires humility of spirit.

But sweetest of all is the consciousness that we are enabled to bring some comfort and cheer to lonely hearts—to many who belong to the ranks of shut-ins, the aged, the sick, those kept at home by household cares, those deprived of the privilege of public worship in the sanctuary, literally the hundreds of hungry hearts who above all others appreciate the good news of the Kingdom which comes to them through the pages of a journal like the MESSENGER. There are not a few, of whom we love to think, who rank the MESSENGER next to their Bible as a valued and helpful friend. To be able to be of such service to such folks as these is indeed a privilege; we are grateful, therefore, to be reminded of this ministry by such a prayer as that of our brother to which we refer above. We hope that those who write for the MESSENGER will not fail to have a place in their thought for these lonely hearts of whom there are so many in this needy world.

### TAKE CARE, LITTLE MAID

Do you know, little maid, when you open your mouth,  
That away to the east, to the west, north and south,  
On the wings of the wind, just like bees or like birds,  
Fly the tones of your voice and the sound of your words?

Do you know, little maid, that your mouth is the door,  
All the words you will say, be they fewer or more,  
Are imprisoned within? Some are sweet, pleasant words,  
Which will sing when they get out like caroling birds.

There are others so cross that they only displease,  
When they get out, believe me, they sting like the bees.  
Closely watch them, dear maid; when cross words stir  
about,

Shut the door on them tightly, don't let them fly out.

—*Mich'gan Advocate.*



# COMMUNICATIONS

## THE SPECIAL MEETING OF THE GENERAL SYNOD AT ALTOONA

BY THE REV. WILLIAM E. LAMPE, PH. D.

A great many inquiries have come to me regarding the special meeting of the General Synod about to be held. I have been surprised that there have not been articles in the Church papers regarding the several items of the call, suggesting what can or should be done and what should be left undone. The only other special meeting of the General Synod ever held was in 1891, when the matter of the union with the Reformed Church in America was the one item of business. There must have been important and sufficient reasons for calling this second special meeting.

Several persons have written me that since the United Missionary and Stewardship Committee is prominently mentioned in the call, our Committee must have been responsible for the special meeting. That is not the case. Our Committee as such had nothing to do with it, although all of our fourteen members are, of course, keenly interested. I did not see the request for the call until after it had been drafted. I said then, as everyone else has said, that the five items are broad enough to include anything that should come before a special meeting of the General Synod at this time.

I would not have it understood that I am not in favor of this special meeting. I heartily favor it. As a matter of fact, there has been talk of the need of such a meeting for more than a year. Men spoke of it in groups during the Christmas season of 1917; it was mentioned to me a number of times last summer. The plans of the Mission Boards, Educational Institutions, and other groups, about the first of last November, forced the issue. The armistice was signed a few days later. Within the next ten days three of the District Synods, comprising more

than half of our entire membership, held their annual meetings. Sentiment had crystallized and the President of the General Synod was officially requested to call the special meeting. Our General Synod has not met for nearly two years, and even if we are not to meet in regular session every two years, there is surely ample reason for meeting now to consider the affairs of our Church and its responsibility in the new era.

The purpose of the meeting, it seems to me, can be very briefly stated. Although there are five items in the call, they can be summarized under two heads: (1) *to hear special reports of all Boards, Committees, and agencies of our Church, and of delegates to other bodies*, and (2) *to plan for a united forward movement or campaign, to have the whole Church take its part in the task confronting modern Protestantism, and to increase the working efficiency of our Church*. There was never a greater call to the Reformed Church, nor a greater opportunity before it, than at this time. Not only the delegates to the General Synod, but our members everywhere, should be much in prayer that what is done may be in accord with the will of the great Head of the Church.

Naturally, there is interest in the length of the session. The opening service and sermon will be on the evening of Tuesday, March 4th. It is planned to have all reports made and necessary committees appointed on Wednesday. By Thursday morning General Synod will have everything before it. How long a time will be required for deliberation and action no one can prophesy. It may be possible to reach proper conclusions and adjourn by Thursday evening, but my own opinion is that the Synod will not adjourn until some time on Friday.

## THE PAST PROPHECYING OF THE PRESENT

After having, like many other, for many months read almost nothing but newspapers, books, pamphlets, circulars and magazine articles relating to the war, it was perhaps a natural and innocent reaction by which the writer was led to return, for a while, to such reading as, in his spare moments, he was accustomed to do before the war began. The particular book which he had before this purpose was the "Life of Benjamin Disraeli," which had been presented to him by a friend, a year or two before; an extensive biography, extending over five volumes of considerable size. The reading of this book has caused him to revise, in some respects, his previous estimate of this remarkable man; to regard him, not as less brilliant, but as more solid and substantial, than he had before considered him to be. Though equally brilliant, both as a man of letters and as a statesman, it was not mere brilliancy that was characteristic of him, but profound thought, quick and penetrating insight, and the clear perception of certain great and vital principles. He was a remarkable instance of the persistence of the characteristic qualities of race; though not a Jew in religion, he was always distinctly of the distinguished race to which he belonged. There was in him, also, a singular combination of opposite and complementary qualities. Whilst the acknowledged leader for so many years of the Conservative forces in English political life, there was not wanting in him a certain characteristic tendency towards the side of reform and progress. He himself, indeed, once described himself as "*a Conservative to*

*preserve all that is good in our constitution, a Radical to remove all that is bad.*"

Our present object, however, is, not to discuss his character, but to call attention to certain passages in this biography, and especially to certain utterances of Disraeli's, which are not without special reference and applicability to present times and recent occurrences. One of these passages (Vol. II, p. 62) relates to the discussion in Parliament of the question of national education, the occasion being the introduction, in 1839, by Lord John Russell, of a bill for the foundation of a central Education Board. "Churchmen were jealous of the scheme as conceived in the interest of the Dissenters, and Gladstone had taken the high line of objecting to any infringement whatever of the principle on which the Established Church was founded,—that of confining the primary support of the State to one particular denomination." Disraeli also opposed the measure, but was content with lower ground. He was an advocate for national education, but it did not follow that he should also be an advocate for State education. China and Persia in the East, Austria, "the China of Europe," and Prussia with its paternal government, were the countries with highly developed systems of State education. Paternal government and State education, in fact, went hand in hand together. "It had been discovered that the best way to secure implicit obedience was to commence tyranny in the nursery."

The following is given as the substance of one portion of



the speech made by Disraeli in the course of the discussion of this question:

"The same system which tyrannizes in the nursery under the pretence of education would . . . immure old age within hated walls under the specious plea of affording relief. It was always the State, and never society—always machinery, and never sympathy. By their system of State education all would be thrown into the same mint, and all would come out with the same impress and superscription. They might make money, they might make railroads; but when the age of passion came, when those interests were in motion, and those feelings were stirring, which would shake society to its centre, then . . . they would see whether the people had received the same sort of education which had been advocated and supported by William of Wykeham. . . . No; other principles had actuated the men of former days, and let them look abroad and witness the result. Where would they find a country more elevated in the social scale? Where a people more distinguished for all that was excellent in the human character? The time would come, if they persisted in their present course, when they would find that they had revolutionized the English character; and when that was effected, they could no longer expect English achievements."

We are not concerned with Disraeli's views on the subject of State education, which may or may not be connected with and responsible for the results which he foresees. What we are concerned with is his clear perception and distinct affirmation of the possibility of education being used for the purposes of tyranny, and his remarkable description, eighty years beforehand, of a state of affairs which we ourselves have recently been witnessing. "Tyranny in the nursery; 'tyrannizing' under the pretence of education;" "always the state, and never society;" "always machinery, and never sympathy;" "all thrown into the same mint, and coming out with the same impress and superscription,"—what terms could better describe the means and methods resorted to by one of the most powerful nations of modern times, when, aiming at world-dominion, it undertook to use education for the accomplishment of its purposes? The coming of "the age of passion;" the stirring of those feelings "which would shake society to its centre," how does not this language remind us of the crisis through which we have just passed, and of the passionate protest of the free nations of the world against the plans and purposes of this particular nation, seeking by this means to obtain for itself world-dominion.

In a remarkable manner the words we have quoted remind us of the significant fact that education is not incapable of being used for the purposes of tyranny. . . . While the proper object of it is to make men free, it may be employed to make them slaves. Evidently a system of education is possible which may widely miss education's true and noble aim. When William of Wykeham, in 1373, founded Winchester School and New College at Oxford University, he had a theory of education, which being adhered to and acted upon, has had much to do, in the course of generations, with making England a great nation. Within recent years another William has had a theory of education, which, being adhered to and acted upon, has had much to do with bringing his country, or at least himself and his system of government, to ruin. It is a curious circumstance that a high degree of education and intelligence is not incompatible with an extraordinary degree of obtuseness and stupidity. There are two kinds of stupidity. The one is mental, the other is moral. The one is of the surface, the other is of the depths. The one is a common thing, easily recognized, sufficiently well known; the other, being more remote and subtle, and often associated with intellectual brightness, is less easily discerned to be the stupidity that it actually is. The one, however inconvenient and annoying it may at times be, is for the most part comparatively innocuous; the other, just because it is obtuseness in relation to higher interests, realities and relations, is capable of doing injury on a large scale. It is quite possible for a man, or, as we have recently seen

with our own eyes, for a nation, to be at once highly educated and extraordinarily stupid. Indeed, it may be said that, in some respects, there is no stupidity like that of the educated and the intelligent. This we recently showed, giving proofs, instances and illustrations, in writing on "The Ignorance of the Educated." One of the chief instances of the obtuseness of "the educated and governing classes" occurred at a great crisis in the world's history, nearly 2,000 years ago. There have been instances in modern times; the most remarkable of these, occurring at another world-crisis, we ourselves have just recently witnessed.

We may be permitted to cite from this biography another instance of the past prophesying of the present. It is to be found in Vol. iv., p. 25. It was in 1855, in the course of the Crimean War, and at a time when there was a prospect of peace by means of a treaty peace with Russia, Disraeli, writing in his paper, the *Press*, says:

"The difference between the policy which the *Press* has advocated, and that proclaimed by some speakers and writers professing to represent conservative sentiments, amounts to this—that we believe a solid and satisfactory peace may now be effected by treaty with Russia, while they believe it can only be effected by the annihilation of her power. Reason as we may, the difference returns to this. They have no faith in those principles of policy and those mutual engagements and guarantees upon which the division of European power and the integrity of the boundary lines of States depend. A treaty is with them but a bit of paper, a seal but a morsel of wax. We believe, on the contrary, that it is those principles and guarantees which preserve the peace of the world; that without them there would be perpetual war; that the progress of civilization is towards a more solemn recognition and sacred maintenance of treaties; and that, as they extend wider and take in outlying nations (as, unhappily, Turkey has been until this day), and as they take in a greater number of states, there is less probability that they will be invaded, and stronger assurance that the state which attempts to violate them will be restrained in its aggressive course."

This passage contains, as the biographer remarks in a footnote, a remarkable "anticipation of Bethmann-Holweg's 'scrap of paper.'" It also shows how Disraeli, while naturally and inevitably adhering to the theory, universally held at the time, of the "balance of power," nevertheless had a vision of civilization advancing "towards a more solemn recognition and sacred maintenance of treaties;" of a combination of states which, extending wider and wider, should have the effect of making war less and less likely to occur; of a power which should restrain in its aggressive course any ambitious and selfish nation which might undertake to break the peace of the world; in short, of that "League of Nations" by which, had it existed in 1914, the recent world-war might have been averted, and which, at this very moment, it is one of the principal objects of the Peace Conference to establish. There is a proverb which says, "What the fool does in the end the wise man does in the beginning;" it holds true of nations as well as of individuals. May the nations not be fools at the end as at the beginning; may they have learned wisdom; may they be willing and able, listening to the voice and following the guidance of our own President, to bring into existence that "League of Nations" which this English statesman thus foresaw and foreshadowed 64 years ago.

From among many other utterances of this remarkable man, having an unintended and unforeseen reference to future, and now present, times, we beg permission to make one more quotation, this time from one of his letters, written in 1862:

"It is a privilege to live in this age of rapid and brilliant events. What an error to consider it an utilitarian age! It is one of infinite romance. Thrones tumble down and crowns are offered, like a fairy tale, and the most powerful people in the world, male and female, a few years back were adventurers, exiles and demireps."



How descriptive this language seems of the times in which we have been living. This, too, has been an "age of rapid and brilliant events." It has not been a utilitarian, it has been an idealistic, passionate, romantic, chivalrous,

crusading, age. Only, "the most powerful people in the world," instead of having been adventurers and exiles "a few years back," are adventurers and exiles now.

J. S. K.

## BIBLE CHROMATICS

### A STUDY IN THE RELIGION OF COLORS

BY DR. S. B. DUNN

#### I.

Since the rainbow is all color and all the colors; since the new world after Noah's Flood began with a covenant-rainbow; and since the fulfilled covenant in "new heavens and a new earth" will be celebrated with a rounded rainbow "round about the throne," may there not be a religion of colors?

To introduce this brief study: "The colors which the earth displays," remarks Mahomet in the Koran, "are manifest signs for those who think." May not the color-scheme of Holy Writ, in such symbolic books as Leviticus, Ezekiel, Daniel and the Revelation, for example, have a meaning—have a definite message awaiting interpretation? In mythology IRIS was the messenger of the gods. Among the peoples of remote antiquity colors were closely associated with their religion. This religious symbolism reached its fullest development among the Persians. At that time only two colors were recognized—white and black, which stood then, as now, for light and darkness, for good and evil. And down to the age of Polygnotus, the Greek artist of the fifth century before our era, painters had used but four colors, adding to white and black, red and yellow. In nothing has the march of the race been more marked than in the matter of colors, religion itself keeping pace with color-scale and color-scheme. With these religion itself has taken on added brilliancy—new life and truth. It has been not "a dim religious light," but a blossoming of beliefs, and an expression in form and color of pious sentiment.

Nor is it without interest to note that when the color-range enlarged and choice had freer scope, yellow won most favor among the Indians, red among the Egyptians, purple among the Syrians and Romans, while white rose to first place among the Hebrews; these last attaching definite ideas to the various tints, according to the different use made of them, in vestments, for example.

There are more Bible allusions to white than to any other

color. And, to illustrate white, the figure of snow occurs eleven times, the sun five times, wool four times, and milk once. St. John alone, in the Revelation, speaks of "a white horse," "a white stone," "white robes," and "a great white throne." To the Jew the highest development of color was light, which, of course, is white; so, building better than he knew, since light is the source of color, and white, the sum of all the colors.

Speaking of light and color: The prismatic rays of the sun are, first, calorific—heat-giving; colorific—color-producing; and actinic—possessing the power of chemical action. Now, corresponding to these natural qualities, are the three great moral potencies: Love, which is soul-heat; Wisdom, epitomising all the virtues; and Service, which is that moral action, meliorative, adding to the worth and weal of life.

Such a Sun, pre-eminently, is "the Sun of Righteousness"—Calorific, colorific and actinic, whose love and wisdom and service ensure, in "a Crystal Christ," a white world.

And such a sun, too, must be the Church—"clear as the sun," as well as "fair as the moon," and so "terrible as an army with banners."

But there is yet another category in which the colors play a part. The five senses are found to be really three, namely, sight, hearing and feeling, this last including touch, taste and smell. So, also, the seven prismatic colors of the spectrum, which are red, orange, yellow, green, blue, indigo and violet, are now known to be fundamentally three—red, yellow and blue; the rest being so many blends; orange lying between red and yellow, combining both, and green lying between yellow and blue, compounding the two. In this triple category of red, yellow and blue, red is the primate, just as sight, the color-sense, is the primate of all the senses.

In a second article it will be shown that, in our religion of colors, red is the color of God.

## SPECIAL SUNDAYS

BY THE REV. DR. J. LEWIS FLUCK

A growing menace to the Church of the present day is that of what is known as "Special Sundays." Upon every pastor's desk may be found communications from almost any source, asking that a particular Sunday be set aside to consider the particular cause which they represent. Synod, from time to time, adds one or more to the list. War work and conservation efforts have extended that list until one is at a loss to know where to find the number of Sundays in the year to accommodate all, even if he were minded to do so. Of course, the last-mentioned were emergency measures, and the necessity for them will pass away after the war has been concluded. But, nevertheless, their very success is going to point the way for enterprises that are not emergency measures, and already other causes are following in their paths.

Upon the face of it the matter seems to be but of little moment. At the heart of it is another of those errors by which modern life tends to corrupt the primary purpose of the Sabbath day and its services. The practice works harm in both directions; so far as the Church is concerned, the matter is apt to be considered "attended to" for the rest

of the year. And so far as those representing the cause is concerned, that is about the only time they are interested in the Church. The Church comes to be a "booster of causes," and the rest of the world a group of beneficiaries, who stand especially near in the day of their expectancy.

Now, the Church is not intended to be a booster of causes, no matter how good. She is the living witness of a Kingdom—of facts, truths and principles which are embodied in her King. The real help for any cause lies in the fact of these things being witnessed to the world. The Church resolutely and uninterruptedly engaged in this service means a great deal more for the help of any cause that needs to be helped than any number of special days or special appeals. There was a time when the Church had made every day of the year a special day, and every Sunday a special Sunday. Yet never was the Church so poor and weak as she was about that time. Let us proceed with all caution in this matter, and let us be sure that the clamor of importunity does not suppress the counsel of wisdom.



## THE AFTER-WAR CONSISTORY

BY THE REV. W. STUART CRAMER

### PART ONE: THE POLICY

The consistory is a representative body of the Church to which is delegated the authority by the congregation to determine the policy of the life of the Church and to administer those activities in which the Church should function for the advancement of its life and its influence upon the community. In performing these tasks the consistory will, of course, observe the conditions and spirit of the charter and by-laws of the individual congregation and the constitution of the Reformed Church in the United States.

There are three things to be kept clearly in mind in a consistory which successfully performs its duty:

1. *The consistory should have a definite policy.* The policy of the consistory in so many instances of which we have personal knowledge has in the past been a one-man policy. The pastor has dominated, or he has allowed himself to be dominated by someone else. There are many one-man consistories. This is an autocratic policy that should be no longer endured by pastor or people. The Protestant Church pretends to be democratic in its organization, and now that the life blood of every community has been spilled for democracy in the nation, the Church that pursues an autocratic policy in its life is condemned forever. The ministers should be the first to see this. They should call their consistories together and face the issues squarely. If they as ministers are the cause of the one-man policy, they should confess. If it is a prominent elder, he should confess, and in either event the culprit should be forgiven with the understanding that it won't happen again.

The consistory should then start out with a distinct understanding that henceforth the Church will be directed along lines that are in harmony with the will of the people. Any Church that is run along lines that do not express the life of its people is living a lie before its community, and generally such a Church is spiritually dead, howsoever much it may appear to be alive by false pretense and on the surface. Better have a Church that is real even if some phases of its life are crude, than to have a Church unreal and yet very beautiful on the surface. Most one-man Churches may be beautiful to look upon but are often unreal and ugly at heart.

A consistory that pursues a democratic policy of administering the Church's life will not necessarily be guilty of operating on a low level, because it expresses the life of the Church. This danger is naturally averted by the fact that the people have chosen the pick of the congregation to be its consistory. These officers are generally

the highest type of men in the congregation. Their administration of its life will, therefore, represent its best life. Even this will not be ideal as some will conceive it, and yet it will be above the average. Its virtue lies in the fact that it is the living representation of the best that is in the congregation rather than the ideal of some one's concoction. When either an individual or a consistory or even a congregation actually lives up to the best that is in it, it is not long until their best is superseded in their life by something better. This is the only way to grow. No one who continually lives below his best self will ever grow. It is only when the best that is in him is called into action and life that he rises above himself. The same thing is true of a congregation. This then must be the governing policy of the consistory in this new age with its new demands upon the Church of Christ.

You ask, "will it be the Church of Christ then?" We answer "yes." The only Christ that lives in our practical life today is He that lives in our own lives. So much of Him as finds expression in the real life of a congregation is its measure of His presence in that congregation. His real presence is, however, greater than this measure. That presence is ever pushing forward in the life that is real, budding, blossoming, and yielding fruit until He is there in all His glory and divinity. This is the miracle of His life-giving powers in believers. His is a persistent presence in our inner lives that shapes our life and destiny—that brings the Kingdom to pass on earth.

Now the only hope of that perfect Kingdom on earth is in His followers. It is wrapped up in His Church where they are assembled in one fellowship. It radiates out from the life of His disciples into the world when they let Him have His way. It is His way, His truth, His life, that the consistory should aim to have expressed in the organized Church. It may be only a limited part of His way, His Truth, and His life at first, but, though limited, if it be real, there will be growth. But when His life is simply the boasted pretension of the Church, even though that pretension be idealistic there is only spiritual stagnation. Hypocrisy is the stony soil out of which His greater life cannot grow. The policy, therefore, of the consistory should be that of so directing the life of the Church as to give real expression to the best that is in the Church. Many consistories will have to go back and start over.

Part II will speak of "The Purpose of the Consistory."

## THE MUSEUM OF THE HISTORICAL SOCIETY OF THE REFORMED CHURCH

BY THE REV. JAMES CRAWFORD, D. D.

Museums! What are they? Easy to ask but more difficult to answer. Once upon a time a class of college students met for study. The mechanism and uses of the Theodolite were the subjects. With an appreciation of the value of realism in object teaching, the professor placed the instrument before them for examination. That was according to the theory that, as seeing is believing, it is likewise in order to understanding. If we could adopt his theory, in answering the question, we would act the part of a guide and lead the reader through the vastness of the British Museum, through the Louvre, the National Museum at Munich, the Dominican House of San Marco in Florence and the Vatican at Rome. A sight of their priceless collections would enable you to appreciate the value of museums as educational agencies. The main attractions of Europe for the tourist are art galleries, old churches and museums. In fact, the three may be reduced to one,

because art galleries are included under the term museums and the double-starred churches have fame derived from the possession of rare and curious treasures. You may find memorials of antiquity in many places in Europe, but they are largely obscured by the extensive evidences of modernism. In order to be affected by the savor, flavor, atmosphere of antiquity, you must visit the museums, for there you breathe it as nowhere else in the world.

One of our ministerial brethren had an experience which illustrates his thought. For years he had an heart hunger for a sight of old Zurich, the city hallowed and made famous by the life and labors of Ulric Zwingli. He yearned to visit the old Church, to stand in its pulpit in order to commune with the spirit of the great Reformer; to sit on one of those long, bare and unpainted benches, to catch the thrill of heart felt by those who sat under his preaching; to walk the streets of the city, to study the character-



istics of the people. Along the line of his historical interest in the place it was quite natural for him to forget that the hands upon the dial plate of time had been "fugiting" for a period of four hundred years, and as a consequence he had pictured the city as quaint, curious and ancient. To his surprise he discovered it to be a large and remarkably modern city of more than 600,000 inhabitants. The evidences of a material sort which linked the Reformer with the city consisted mainly of the old Church, a life size statue of him and a Museum containing valuable manuscripts and miscellaneous articles associated with his ministry. The ministerial visitor was not able to find the old Zurich which he had pictured until he entered its Museum, which takes rank among the finest in Europe. Among its collections he was able to come into communion with conditions, customs and manners of the people who lived in the stormy days of the Swiss Reformation, and of more remote periods. So much for the Museum idea in a general way.

Now, in turning your thoughts from the British Museum, the Louvre, and the Museum of Zurich, to the Museum of the Historical Society of the Reformed Church, will be a transition from the Sublime to the Ridiculous, and justify an allusion to the laboring mountain that brought forth a mouse. We concede the startlingness of the contrast between them, of their infinite unequalness. We do not have a place in the sun, nor are we likely to have, but that thought should not deter us from shaping our aim in that direction. As a cat may look at a King so we may look at, talk about and even imitate, though feebly, their efforts. Notwithstanding our pygmean proportions we are nevertheless engaged in a commendable, worth while effort to create an historical

atmosphere in which our loyal people may indulge in dreams of the historic periods of the past and in visions of a future full of hope.

As the nations of the earth lavishly expend their wealth for the maintenance of Museums; as the cities and large towns throughout the world vie with each other in establishing such centres of interest and instruction for their people; inasmuch as individuals contribute their large and valuable collections to them; inasmuch as many persons freely give to them rare and curious articles rather than to hoard them privately with a miserly spirit, why should not the ministers and members of the Reformed Church do likewise in order to enrich our too meagre collections. Too much and too many of the memorials of the past history of our Church have fallen into the hands of the "rag man" and for the increase of "waste heaps." Once upon a time St. Paul, said to the Christians at Rome: "it is high time to awake out of sleep." So we say to the members of the Reformed Church. The materialism of the present times has dulled the historical sense, robbing us of the tender sentiments inspired by the past.

We have spoken of the Endowment of our Historical Society with a Library and Museum. We have said that the effort ought to be, can be, and will be consummated. There are no doubts about the "ought," or "can." The third element of the action depends upon you individually. Make it good, and do it now. Contributions of books for the Library and rare and curious articles for the Museum in connection with the Exhibit of the Society at Lancaster next May should be addressed to "The Historical Society of the Reformed Church, Lancaster, Pa.," in care of Rev. Dr. George W. Richards.

## HOME AND YOUNG FOLKS

### A LABOR OF LOVE

By W. J. Wiest

#### PART VI. DEACON FORTNEY

In connection with the pastorate of the Church at Fair Hill, Rev. Mr. Spicer could claim no more loyal friend than Deacon Fortney.

It must be said to the Deacon's eternal credit that when it came to doing anything for the Lord he was always game. He never refused a call to service. He frequently conducted the mid-week services; he taught a class in the Sunday School; he was an active worker in the Young People's Society. He generally dipped up the ice cream at the Church festivals, and in times of emergency did not even hesitate to fill in the part of Santa Claus at the Christmas exercises. He did all this, yet "one thing he lacked,"—he couldn't sing.

Nor was Deacon Fortney's spirit of willing service restricted to the enterprises of his own Church. His activities reached out with a thought for community welfare. Consequently he found himself engaged at one time in soliciting funds for the Visiting Nurses' Association, a trust which had been sub-let to him in part by his pastor. The good deacon took up the work conscientiously and met with brilliant success.

In speaking to a friend concerning the results of his canvass Deacon Fortney said: "I do this work cheerfully; but it has certainly upset my plans for the summer, as I had fully expected to renew the porches about my home. I have even got the lumber in the cellar, but I fear it might awaken suspicion to build so close after

making these collections. What would you advise?"

"Only this," answered the friend smilingly, "it seems to me the suspicion would be all the greater to have the lumber remain in the cellar. My advice would be to go ahead and rebuild your porches, and I assure you that the fear of suspicion which disturbs you will not enter into the mind of anyone in the community."

Deacon Fortney also held decided views on the subject of matrimony, and is accredited with having declared that marriage is "generally profitable to the minister, oftentimes detrimental to the Sunday School, and invariably experimental to the parties directly involved."

On one occasion Deacon Fortney was delegated to deliver an address at a special service held in a rural Church in a neighboring county. Upon entering the quaint little Church he was directed to ascend the high old-fashioned pulpit fastened shelf-like on the wall. It was a new experience, yet the deacon resolved that he would be natural. And so he must have been, for at the close of the service he was congratulated upon his splendid effort. One of the elders of the Church who tarried with Deacon Fortney after the meeting, and more inquisitive than the others, provoked the following dialogue:

"Where are you located, Brother Fortney?"

"At S——."

"How long have you been there?"

"Sixteen years."

"But you haven't preached there all that while, have you?"

"Why no; I don't preach for a living. I'm not a preacher at all."

"Well, well! You certainly would have no trouble getting a Church," was the elder's flattering remark as they parted.

As a further offset to Deacon Fortney's fine traits of character, in addition to his inability to sing, we must frankly mention his extreme absentmindedness. It was bad enough for him when the Government set the nation's clocks one hour ahead in a war-time daylight-saving scheme; but when the Fair Hill Sunday School at last fell in with the general custom and changed its sessions during the summer months from 2 P. M. to 10:30 A. M., it only added to the deacon's confusion.

One Sunday morning after the usual half hour opening service he took out his watch and addressing Superintendent Reese said: "My watch must have stopped; I've got only 11 o'clock. (This was actually the correct time). Will you please give me the time?" With this remark he began turning his "Waterbury" ahead, unconscious of the fact that its pulse was normal, and not until he was well past the double "I" on the dial did it dawn on him that it was morning, and not afternoon.

On another occasion Deacon Fortney was assigned to participate in a special canvass to disseminate information concerning the various funds of the denomination to which members were asked to contribute through a system of apportionment. The canvassers were sent forth in pairs, equipped with explanatory leaflets for distribution, entitled "Big Profits for You by Investing \$1.92."

Now, Deacon Fortney had just purchased a car and had been deluged with automobile literature. And can you imagine his



surprise when upon returning home from his first night out on the Church canvass he discovered that he had made a grievous error and handed out leaflets setting forth "The Cost Per Mile of Goodyear Inflated Tires"!!

However, as in the case of Deacon Fortney, there is no crime in a faulty voice or a deceptive memory where these failings are fully atoned for by noble qualities of heart and a willing spirit to serve. As he himself frequently quoted and commented, "Pure religion and undefiled before God and the Father of this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"—and it's "a mighty poor religion," added the deacon, "if it isn't all that James says it should be; for there can be no divorce between true charity and personal spotlessness; and a bit of kindness can never cover up a lot of spiritual filth."

Deacon Fortney was guilty of many quaint yet truthful sayings, such as the following, which counted most, of course, with those who came into closest touch with his brotherly life and experienced the helpfulness of his spirit:

"My observation is that the man who stands ready with a pail of cold water isn't usually the man who furnishes the steam necessary to the success of an enterprise."

"Strange how some people pass you by unnoticed under ordinary circumstances, and then how pleasant and affable they can be when they have festival tickets to sell."

"There's enough gum chewed in the average Sunday School to support a missionary and his wife on the foreign field."

"When you attempt to distribute 350 Christmas treats among 400 scholars you're simply handing out invitations to a juvenile riot."

"There are different kinds of praying men; for instance, the class that goes praying around at night when honest folks are a-bed."

"It must be regarded a pardonable sin in the midst of war times to be mounting Thrift Stamps while the Sunday School is singing 'The Fight Is On.'"

"When a man has symptoms of diabetes it's time he hustles out to get a lot of life insurance and a little religion."

"In spite of their own peculiar sanctity there is sacrilege in the countless courtships that are promoted on the kneeling bench while the prayers are being read from the pulpit."

"Tire trouble, of the languid sort, is the big bugaboo in the operation of Sunday School machinery."

"The degree of your joy in the final presence of the Master is going to depend on the number of stranded souls you have towed into the Garage of Personal Redemption."

"My thought of Death is that some day this mortal life will fail, and around the deathbed of its frail humanity there will be a meeting of its creditors, and the Lord will head the list with a preferred claim for that unpaid debt of love."

(To be Continued)

## HELPING UNCLE SAM

(Second Letter From Mlle. Pomme)

American Expeditionary Force,  
Office of the Chief Quartermaster,  
Tours, France.

My Dear "Messenger" Children:

Wouldn't you like to know how we live over here and how Uncle Sam takes care of the girls who are helping him? We are in a little hotel, one of three rented by the Government and furnished and equipped for the women in its employ. You know there are three groups of us: first to come were the telephone girls, then the expert typists (50 of them), and then our

unit of 16 index and catalogue clerks, the last to be sent over. When the armistice was signed, Uncle Sam stopped sending over his girls and called on the young men already over to help out. They don't all like this very well, especially as it has kept them at office work when they so much wanted to go to the front. But we are glad we could at least release that many men who could and did do the actual fighting, and were more than glad that there was no more fighting to do.

Four of us have two double rooms with single beds and an open fireplace in each room. Between our rooms is a dressing room with running water (cold only). We have electric light and steam heat (not terribly successful, as our hottest has been 59 degrees), but with one open fire we get along beautifully. We have also a bath tub. Of course 35 or 40 girls have to use it, but we are thankful for that much. We have plenty to eat, and seem always to be hungry. When we grow a little tired of French cooking we can go to a little restaurant called the Chinese Umbrella, where the food tastes a little more like home cooking. Our hotel, called the Requia, is in charge of a Y. W. C. A. secretary and there are definite rules laid down by the Government to regulate our life and movements. Then there's a House Committee to enforce the rules and to plan for our diversions and any parties we may give to the officers and enlisted men. I was appointed on this committee, so it seems even over here I am not to escape faculty meetings and that sort of thing.

One evening a group of us came home and found everything in great excitement. One of the girls had been using an oil stove to help out the radiator, and when she returned from taking a bath, the room was in flames. They sent for the fire department, and I wish you could have seen it. They looked just as if they had stepped out of a comic opera; all dressed in red and blue uniforms, and shining tin helmets. They responded to our call, looked at the size of the fire, and then went back for the apparatus (evidently a method to avoid false alarm; but it consumed 15 minutes of valuable time.) Then they rushed madly around, and every time the flames would burst out of the window, they would point and yell "regardez." Now and then the chief (who wore a more resplendent uniform) would cry "Attention!" and then everyone would drop what he was doing and start something else. I don't think they would have accomplished a thing if our soldiers and M. P.'s hadn't come to our rescue. They put out the fire (which was confined to the one room, though smoke and water did some other damage). One officer (who had been gassed and had weak lungs) fainted and added to the excitement. The French maids also did their share. They promptly went into hysterics. One carried her wet wash rag carefully out of the building. Another rescued a potted flower. It really was good we weren't there when it started for most of the girls tried to save their things (thinking the house would burn down), and they were all soaked and covered with mud. It was raining as usual (whoever said this was "sunny France!"), but our room looked so comfy and neat, when we finally got up to it. The sequel is, that the girl's name (in whose room the fire started) is "Otto." The maids have decided that she is German, and she started the fire on purpose to burn us all up. Of course, it is absurd, but these French girls are so flighty.

But I know you want to hear about our Christmas. I got off from work at 4 o'clock on Christmas Eve and came back to the hotel, and helped trim the tree and decorate the rooms. It really looked lovely; we had a big tree all trimmed with things that came from the U. S. A., and the holly and mistletoe is so wonderful here it made lovely decorations.

After dinner we went out to the Rannes Barrack, where they were having a Christmas party for the boys in the Y. M. C. A. hut. We had at first planned to have a party of our own at the hotel (just for ourselves), but we gave it up when we were asked to help entertain the boys. Some of the girls sang and played, one of them danced, and I recited. We felt repaid for giving up our party when we saw how much the boys enjoyed our being there.

We went back to the hotel from there, got on some sweaters and went to the cathedral to midnight mass. It certainly made you feel as though you were moving in a dream rather than here in real life. The music was splendid, and though we couldn't understand much of the service, we felt the devotion and power back of the form.

We came back about one, built a fire in our sitting room fireplace, and were ready to receive the W. A. A. C.'s and give them hot chocolate and sandwiches, when they came around at 1.30 singing carols. They had been out all evening visiting all the hospitals and barracks. Somehow the old familiar carols sounded sweeter when sung by their rich English voices.

Then, when they had gone, Polly, Betsy, Jess and I hung up our stockings over the fireplace (for we thought Santa might manage to reach France), and we got to bed at 2.30 A. M. Next morning we took so long over our gifts that we had to hurry our breakfast in order to get to work on time. O, yes, I worked on Christmas Day and New Year's Day! I was at the office from 8.45 to 1.30. Then I met the girls and we went to the Chinese Umbrella for Christmas dinner. That day we had real ice cream. We got home from the cafe about 3, and cleaned up a little (we all discarded our uniforms, and dressed in real clothes), then we held open house at the hotel from 3.30 to 5.30. I wish you could have dropped in! It was for the privates as well as officers, and we surely had a crowd, but such an appreciative one. We served them doughnuts and coffee. In order to give some more pleasure, and keep the boys from feeling that it was stiff and formal, we had invited in about 35 orphans. Each girl had filled a stocking with commissary stick candy, nuts and a toy, and one of the boys dressed up as Santa and gave them out. I don't believe the tots ever had such a thing happen to them before. You should have seen their eyes. Of course, the fact that Santa couldn't speak French was a little puzzling, but that was forgotten in the wonder of digging into those stockings. One kiddie began at the top, and never stopped eating (perfectly oblivious of all about him) until he had reached the toe. Then he gave a big sigh and looked around for new worlds to conquer. We made the boys help us amuse the children, until they (the youngsters) had to leave at 4.30. Then we just talked, and those who wanted to, danced. One fellow, whom I noticed, seemed to have nothing to do, no one to talk to, so I asked him what he would like to do. He smiled and answered that he was perfectly happy just looking on. He had to pinch himself to be sure he wasn't dreaming. Another chap, who looked rather doleful, said it was so much like being in God's country, it made him homesick. But everyone had a good time, and they didn't start to leave till after 6.

We had our Christmas dinner at the hotel at 7. The only thing that was very Christmasy about it was the plum pudding with holly on top, and brought in all blazing. Everyone had asked a guest, so we had a merry time. It was nearly 9 when we finished, so we sang and played games 'round the Christmas tree, till the evening was over.

General Harbord had had a cross of electric lights, 10 feet high by 5 feet wide, put up between the two towers of the



cathedral, and I went to bed very tired, and missing you all a heap, but feeling that it had all been very much worth while, and the light from the cross shone on my bed, and comforted me with the thought that He whose birthday we had been commemorating, was watching and caring for us all, and would bring us all safely together again.

But I must stop or the "Messenger" man won't let me write you any more letters, and I really want to tell you of some of the interesting old places I've visited over here.

Au revoir,

Mlle. Pomme

#### DAD'S LAD

By the Rev. David H. Fouse

Many a man is gray, apoplectic, grouchy or fossilized because he has allowed influences to come into his life that have made him unfit for companionship with his own son. Engrossed in the cares of business and a thousand adult affairs he has made an orphan of his own lad and robbed himself of the most vitalizing influences that any man can have. Children are a liability upon one's time and property, but there is no asset comparable to what a boy or girl is to a sympathetic parent. There is a quality in a man who has grown up in intimate touch with boys, either his own or another's, that the lonely man cannot possess. On the other hand something essential is built into a boy by the father who gives himself to sympathetic participation in every conceivable boyish interest. We may clothe him, educate him, furnish him with a super-six, but if we fail to give him that subtle something which flows out of our own daily, personal presence, we have failed to make him all that he ought to be. Father and Son Week is a recognition of this interchange of life. Because it affects citizenship, city administrations are back of the movement; in the interest of fidelity in business, commercial associations support it; in the interest of big, rich-spirited men who may be equal to any moral emergency, fraternal and religious organizations unite in its observance. Father and Son Week is an earnest of a new generation when men will never grow so old nor so learned nor be so busy that they cannot be pals to their own or another's boy. America needs more fathers trained by contact with sons and more boys nurtured by the rich life of grown-up men. **Treat yourself to a boy.**

#### THE CHILD IS FATHER OF THE MAN

Of all the services in commemoration of the life and character of Theodore Roosevelt none has been more impressive than that which was held last week in the old Collegiate Dutch Church of Saint Nicholas. The society is one of those which trace their origin uninterruptedly back to the Protestant services which were held by the original Dutch settlers in their fort on the island of Manhattan, and Roosevelts have been members and officials there for generations. The Church was crowded, all but one pew, the fourth from the front, which was empty except for the wreath of laurel which marked the place where a restless lad with curly hair used to sit with his parents and sister and look up at the minister. Dr. James M. Ludlow, who was the minister in the days (1869-77) before Theodore went away to college, was present at the meeting, and though there were speeches by famous orators, nothing received such close attention as his simple remarks about the lad whom he had received into the Church of his fathers. This is part of what he said:

"I remember well when Theodore came to me. It was in my study forty-four years ago. 'Doctor, I'm thoroughly convinced that your doctrines are true and I feel that

I ought to say so,' he said to me. 'May I come into the Church?' he asked. And it was here that I knew the boy—and he was a boy to the end. His was a loving, boyish heart, swelling with tenderness for humanity. And it is his message of boyhood that I would give you. Simply, it was this:

'If you believe a thing is good or true, say so. If you see a duty, do it.'

The child is father of the man. Down deep in Theodore Roosevelt, the man, was the intense tenderness and love of the boy. And as a boy we saw many manifestations of it. He was quick-witted, too. And even then I imagined that Theodore was paying more attention to the flowers that stood upon this altar than to the sermon. He was intense for knowledge, and I think he was botanizing those flowers more carefully than he was analyzing the sermon. His mind was filled with logical pigeon-holes. We used to predict in those days that Theodore would make his mark; we didn't know where, though, he was so versatile.

The really great and good men never cease to love their boyhood; he was a boy to the end. He inherited much of his character from his father and mother, a determined character and love for truth from his father and he derived a tender sympathy and graciousness from his mother. The environment they made had much influence upon him, molding him with the beauties of their beautiful characters.

It is with you all that I, too, wonder at the character of Theodore Roosevelt. His was a diamond mind through which light went straight to the soul. Ah, I have a loving and tender memory of that boy."

The pagan philosopher who said, "Maxima reverentia pueris debetur" ("It is to the boys that we ought to pay the highest respect") was right. There is a certain reverence due to age. But the old man is an accomplished fact. We respect him for what he has been. It may be much or little, but it is a determined quantity. The boy's possibilities are limitless. The restless, dreamy lad in the pew may become a Lincoln or a Roosevelt, or the leader of a new age. What he shall be depends in some degree upon the respect and consideration and help which he receives in boyhood from the older people around him. The elder Roosevelts and the pastors of the Dutch Church had much to do with the making of the man Theodore, while poor Lincoln had few to help, except the noble woman who was mother to him—a veritable "link with God." Our neighborhoods swarm with boys and girls whose lives are rich in similar possibilities of good if they have the right sort of guidance at the critical period of youth.

Men and women of the Churches, have you been deaf to the call to service, which is presented by the Sunday School, the Boy Scout Movement, and the Girls' Club? Have you ever put your life alongside some boy or girl in that loving companionship which offers the best foundation for building character? You Christian soldiers and sailors, returning from the wars, know ye not that ye will be the idols of the younger generation and that this is your God-given opportunity to make your influence count for Christ and the things of the Kingdom! —New York Christian Advocate.

#### SEVEN AGES OF MAN

First Age—Sees the earth.

Second Age—Wants it.

Third Age—Starts to get it.

Fourth Age—Decides to be satisfied with one-half of it.

Fifth Age—Becomes still more moderate.

Sixth Age—Now content to possess a 6x2 strip of it.

Seventh Age—Gets that strip.

—Town and Country.

#### A STORY CLOUD

Rose Brooks

None too gently Margaret pushed baby Madge in her carriage up and down the gravel walk. But baby Madge did not mind. She kicked two pink heels in the air, and waved two fat hands in vain attempts to grasp the mosquito netting over the buggy top and pull it into her mouth; and all the time she cooed and gurgled with good nature. Gradually the coos became softer, the pink heels stopped kicking, and the two fat hands lay on the pillow over baby Madge's curly head. Margaret peeped cautiously under the netting. Yes, Madge was fast asleep at last. She pushed the carriage under the apple tree and stretched herself flat on her back on the soft grass.

Mother had gone to work at the Red Cross, and she must take care of baby Madge all the long afternoon. To be sure, it was only once a week that mother went, but it seemed to Margaret that there was always something that she particularly wanted to do on that one day more than on any other day of the week. To-day she had wanted so much to go to Nancy's house to help with the last packing and then go to the station to see Nancy off to camp.

"I wish I were Nancy!" thought Margaret, rebelliously. "Two whole months of camp! She'll learn to swim and ride and row,—and I've got to stay home all summer." Margaret felt so sorry for herself that two big tears rolled down her cheeks. "I wish I were Nancy!" she repeated stormily over and over to herself.

"Or anybody 'most, 'cept me!" she wound up, when she had exhausted the Nancy refrain. She was too unhappy to read the book she had brought out with her,—too unhappy to do anything but lie on her back and stare at the sky and wish and wish that she were somebody else. After a while her eyes began to notice the soft white clouds that a lazy wind was sending adrift on the deep-sea blue of the sky. How far away and how blue the sky did look! She'd never half seen it before and how puffy and fleecy-white the drifting clouds were!

As she watched, one of the fattest clouds began to change into—what was it?—an eagle!—an eagle with two outspread wings. But only a minute did it remain an eagle. What was it changing into next? Little soft bits from other clouds floated out to meet it, and slowly the eagle changed into an enormous face. Margaret was interested in spite of herself.

"I wish I could change into somebody else as easily as that cloud does," she thought. "Maybe that cloud wished it was something else, and is trying different shapes to find out what it likes best. I wonder what shape it will decide to stay in?" Margaret still liked to believe that all outdoor things could think and "make believe" just as she did.

So her gray eyes watched the cloud, and saw it float apart and come together, forming lazily a house with smoke coming out of the chimney, then a big, big bird, and finally an enormous lion perfect even to the tassel on the end of his tail, and then, just as lazily, it stopped making pictures and just settled comfortably into a soft puffy fat cloud again. Margaret watched and watched, but not another picture did it make.

"Well!" said Margaret, softly and disgustedly, "why didn't you stay something else when you had a chance? If I could change into Nancy or even into Sally or Betty, the way you changed into birds and lions and things, I wouldn't decide to stay myself, after all, the way you did!"

And then, all of a sudden, Margaret felt very queer inside. Suppose she really were Nancy? Why, that would mean she wouldn't have her own mother and her own daddy for hers any more, nor baby Madge, nor her own dolls, nor her own room, nor home. Well, but Nancy had a father and





Women's Organized Bible Class St. John's Church, Schuylkill Haven, Pa., Rev. M. A. Kieffer, Pastor

a mother and a home. But the queer feeling inside grew bigger, and Margaret didn't want Nancy's mother and father for hers,—her own were much, very much nicer! Of course it was fun to go to Nancy's house to play, but once when she had stayed to supper and was asked to stay overnight Nancy's house had suddenly, at dusk, felt very strange and creepy, and all she wanted was home.

Margaret's eyes still followed her cloud, and in them was a very surprised look. She was thinking as hard and fast as she could. Surely, if it were not Nancy she wanted to change into, there must be somebody else. Sally darted through her mind,—to Betty,—then one after another to every girl she knew. And the longer she thought about it, the more surprised were her big gray eyes.

You see she hadn't happened to remember before that she couldn't be Nancy and still stay in her own home with her own mother and her own daddy and her own baby sister and all her very own things. If she were Nancy, why, she'd have to live in Nancy's home! She didn't want to, she knew she didn't want to! And just as soon as she knew she didn't want to, the queer feeling inside went right away. What do you suppose she said? She waved her hand to her soft white cloud that was just sailing out of sight over the hilltop, and called gaily to it:

"Good-bye, Mr. Soft Fat Cloud! I'd rather be my own self, too!"

A soft coo from the carriage made Mar-

garet jump up quickly. Yes, little hands and feet were waving wildly again, and baby Madge's rosy cheeks and damp curls told what a nice nap she had had. Margaret pulled off the netting and lifted her out, the sweetest, cleanest pink and white Baby!

"You old cunning!" she whispered as she hugged her tight. "Nobody has such a sweet baby sister as you are!"

Now who would you like to be, if you could change into somebody else,—anybody in the world you can think of? Think hard. If you should decide, as Margaret did, that you don't want to change places with anybody in the whole wide world,—why, then you'll find it is more fun being your own self than it ever was before.—  
The Christian Register.

#### LEFT OUT OF OUR WOMAN'S NUMBER

Booth Tarkington met a negro woman with her youthful family.

"So this is the little girl, eh?" Tarkington said to her as she displayed her children. "And this sturdy little urchin in the bib belongs, I suppose, to the contrary sex."

"Yassah," the woman replied; "yassah, dat's a girl, too."

#### HE CHANGED HIS MIND

A Detroit Judge ruled the other day that a married man has a right to go down-

town two nights each week. It is understood that shortly after the Judge arrived home that evening the ruling was reversed.  
—Kansas City Star.

#### "COUNT ON ME"

Tune—"Maryland, My Maryland."

Where God is calling men to-day,  
Count on me—yes, count on me;  
To follow where He leads the way,  
Count on me—yes, count on me.  
So here's my heart and here's my hand  
For better men o'er all the land,  
And for the cause of God to stand,  
Count on me—yes, count on me.

When righteousness the wrong would smite

Count on me—yes, count on me;  
For God and Flag and Home to fight,  
Count on me—yes, count on me.  
Till ev'ry wrong is backward hurl'd,  
And over all the whole wide world  
The Flag of Christ shall be unfurled,  
Count on me—yes, count on me.

Until the victory is won,  
Count on me—yes, count on me;  
Until my Lord shall say "well done,"  
Count on me—yes, count on me.  
Until all men their tributes bring  
To Christ the Lord and own Him King,  
Till angel hosts of vict'ry sing,  
Count on me—yes, count on me.



# NEWS IN BRIEF

## SPECIAL NOTICE

Meeting of the General Synod of the Reformed Church in the United States; Christ Church, Altoona, Pa., March 4, 1919, 7.30 P. M.

Inasmuch as the approaching meeting of the General Synod is of supreme significance for the future of the Reformed Church, it is highly important that the accredited delegates loyally regard Article 57 of the Constitution, which challenges:

1. Full representation from each of the 62 Classes.

2. That all delegates be present at the opening session on Tuesday evening. The service arranged for this hour will be one of definite preparation for the work committed to the General Synod in the official call. By request of the President of Synod, the Rev. Charles E. Schaeffer, D. D., will preach a sermon introductory to this work.

Appreciative of your personal prayer for the blessing of the triune God upon this special meeting, and confident that it will be your pleasure to co-operate with the officers of Synod in securing the full representation and the prompt attendance of the delegates elected to represent your Classis, I am,

Fraternally yours,

(Signed) J. Rauch Stein,  
Stated Clerk.

Let every pastor and member of our Church read the above notice, and in connection with it Dr. Lampe's article in this issue of the "Messenger." We have been asked by quite a number: "What is the program for Synod?" Our answer is that, so far as we have knowledge, there is no "cut and dried" program—but simply the sincere purpose to seize the great opportunities of this hour, to make wise plans for the future, to challenge our people to an undertaking that shall best develop the resources and enlist the forces of the entire denomination, and thus to be enabled to do worthily our share in the great tasks of readjustment in the new era. We await the leadership of God's Spirit. Let us come together then with great expectancy, unfaltering faith, and holy resoluteness of purpose to follow the leading of the great Head of the Church.

## FINAL NOTICE

Delegates to General Synod desiring entertainment on the Harvard plan, which means that night's lodging and breakfast will be furnished by the host, are again urged to notify the pastor loci, Rev. O. S. Frantz, of their desire for such entertainment, if such notification has not yet been given. Many have graciously replied to the first notice, but the committee has reason to believe that quite a number of others expect to attend who have neglected to notify the committee.

Places of entertainment have been arranged for all who have asked for same. Delegates need not look for a notification of their assignment. Upon their arrival in Altoona they will proceed to the Church, just about three blocks from the depot, and there receive information regarding their entertainment.

At the Memorial Service at Shenkel Church, in honor of Miss Harriet L. Kulp, daughter of Mr. and Mrs. John L. Kulp, who died in France, December 28, while

a U. S. Army nurse, the sermon was preached by a former pastor of the Church, Rev. C. S. Wicand, of Philadelphia.

Rev. J. M. Mengel, of Grace (Alsace) Church, Reading, Pa., has recovered from an attack of the "Flu."

St. Paul's Church, Westminster, Md., Rev. C. W. Walek, pastor, has contributed \$130.65 for War Emergency.

Dr. J. Lewis Fluck, of Myerstown, Pa., is preaching a series of sermons on "The League of Nations."

Grace Church and Sunday School, Avon, Pa., Rev. Warren C. Hess, pastor, made a gift of \$90 for Armenian Relief.

The many friends of Elder George A. Wood, of Zion Church, Chambersburg, Pa., throughout our denomination will be glad to learn of his convalescence from a very serious case of pneumonia.

St. Paul's Church, Somerset, Pa., Rev. Edgar F. Hoffmeier, pastor, raised \$228 for the War Emergency Fund, an average of \$1 a member and 2½ times the general average.

There were 144 present at the prayer meeting in Messiah Church, Philadelphia, Rev. E. J. LaRose, pastor, on February 12, who heard a great message by Dr. Charles E. Schaeffer.

The Timberville, Va., Charge, Rev. N. H. Fravel, pastor, went "over the top" in the War Emergency Campaign by 25%. This charge also gave a recent gift of \$45 for Armenian and Syrian Relief.

The Landisburg Charge, Perry County, Pa., Rev. S. R. Kresge, pastor, made the following contributions for Hoffman Orphanage: St. Peter's, \$50; St. John's, \$18.66; Lebanon, \$20; Trinity, \$13.77; total, \$102.43.

Dr. E. F. Wiest, of St. Stephen's Church, Lebanon, Pa., spoke on "The Way of the Transgressor," in St. Paul's Church, Schaefferstown, Pa., at a men's meeting, on February 23.

The Center Hall Charge, West Susquehanna Classis, has gone "over the top" on War Emergency Campaign, and the canvass is not yet completed. The Center Hall congregation has already raised 175 per cent. of its allotment.

Hon. Gabriel H. Moyer, of Palmyra, Pa., spoke eloquently at the Washington's Birthday celebration in Grace Church, Richland, Pa., Rev. D. K. Laudenslager, pastor. The service was in charge of the Men's Bible Class.

Next week's "Messenger" will have some helpful articles on the season of Lent, with its surpassing possibilities in this time of restlessness and peril. Don't miss any issues of the "Messenger," for we are trying to make them all too good to miss.

The meeting of our General Synod next week should be counted a matter of great importance by all our people. Pray that God may be greatly glorified in this gathering of the representatives of our Church, and that it may prove epochal for our denomination.

Center County District of West Susquehanna Classis, Rev. R. B. Jones, Director, reports that in the War Emergency Campaign this district will go "over the top." The canvass is not yet completed, but reports from 7 out of the 8 Charges in this district warrant this assertion.

A "George Washington Party," in costume, was given February 21 by the stu-

dents of Allentown College for Women. Eighty couples participated in the Grand March. The program was arranged and directed by Miss Gabriel and the tableaux were especially beautiful.

St. Paul's Church, Quarryville, Pa., Rev. Howard Obold, pastor, reports that it has exceeded its quota of \$125 in the War Emergency Fund. Twelve of the younger members of the Church offered to assume the responsibility of an Every Member Canvass for this purpose. The people appeared glad for the privilege.

In the Pleasant Valley Charge, East Penn. Classis, Rev. F. W. Smith, pastor, the Christmas offering for Bethany Orphans' Home was \$46. Salem Sunday School, at Gilbert, Pa., gave \$21 for Armenian Relief. The Women's Bible Classes contributed \$36 to support an Armenian woman and child.

The Greencastle, Pa., Charge, Rev. I. N. Peightel, D. D., pastor, consists of Grace Church, Greencastle, and Trinity Church, State Line. The charge more than went "over the top" in its offerings for War Emergency. Grace Church contributed \$189 and Trinity \$51. Since January 12 the Charge has contributed \$725 for benevolence.

In accepting the resignation of Rev. L. V. Hetrick as pastor of Salem Church, Doylestown, Pa., resolutions, speaking in glowing terms of his faithful services, were adopted by the Consistory and forwarded to Lt. Hetrick, at Camp Upton, N. Y. Gratitude was expressed both to Mr. and Mrs. Hetrick for their untiring zeal in the interest of the congregation.

Trinity Church, Millersburg, Pa., Rev. Lawrence E. Bair, pastor, went "over the top" in the Emergency Campaign during the first week. St. David's Church, Millersburg, R. F. D., which has been without a pastor for nearly half a year, contributed \$106.60 toward the Campaign on February 9. This is more than their quota.

Rev. George M. Smith, of Mahanoy City, Pa., was the guest of honor and speaker of the monthly meeting of the Men's Club of St. John's Church, Shamokin, Pa., Dr. C. B. Schneder, pastor, on January 18. Rev. Mr. Smith addressed the men on "The Great Challenge," and his message was one of most timely import.

The Ashland, Pa., Charge, Rev. I. M. Schaeffer, pastor, raised \$400 for the War Emergency Fund on February 16. This sum exceeded the quota by \$25. The offering for apportionment on the same day amounted to \$101.28 additional. An offering of over \$500 for benevolence in one day augurs well for the payment of the apportionment in full this year.

Are you remembering at the throne of grace the representatives of our Zion who meet next week in a special session of our highest ecclesiastical judicatory? That meeting is so full of possibilities for the greater future of the Reformed Church that every one of us should make those deliberations the object of earnest prayer for the guidance and blessing of the Holy Spirit.

A very complete and well prepared Annual Report has been issued by Trinity Church, Connellsville, Pa., Rev. I. G. Nace, pastor. It shows an aggressive spirit in the work of this mission and a hopeful outlook for the future. The membership, on January 1, was 131. In addition to the usual financial reports, an itemized account is given of the gifts of each member of



the congregation and of the Sunday School.

Demobilization Day was observed in Zion's Church, Pottstown, Pa., Rev. C. H. Kehm, pastor, last Sunday evening, in honor of the Service men from the Church and School. The sermon was preached by Dr. Charles E. Schaeffer, of Philadelphia.

Rev. I. O. Schell, of Allentown, Pa., has accepted the call from the Indian Creek Charge, of the Reformed Church, and will enter upon his new field of labor April 1.

The congregations of the Lischey's Charge, Rev. J. N. Faust, pastor, Spring Grove, Pa., have gone "over the top" for the War Emergency Fund. The pastor and Consistories of the Charge are great believers in the envelope and canvass system for raising moneys, and this method was used in this drive. A copy of the Messenger in their homes was a great help toward this liberal offering.

The Woodcock Valley Charge, Juniata Classis, is without a pastor and very desirous of securing the services of an earnest man to succeed Rev. S. R. Kresge, who resigned last August. There are three congregations in the charge and the salary previously paid was \$800, with a parsonage. The Secretary of the Joint Committee is Mr. D. N. Summers, Entrioken, Pa. This is a fine section of the Keystone State, and the work deserves the care of a consecrated man.

Major Richard Fulton Kieffer, concerning whose return from France the "Messenger" reported last week, was not a member of the Johns Hopkins Unit, as he had gone to France before that organization went. Nevertheless, he was ordered to take command of the Unit on its return voyage and was its commanding officer when it returned on the Friedland to New York.

Zion's Church and Sunday School, Lincoln, Pa., Dr. M. W. Schweitzer, pastor, had their Drive for the Armenian and Syrian Relief and also for the War Emergency Campaign; the first on February 2, under the auspices of the Sunday School, with an offering of \$34.76; the second, during the following week. A committee of 8 made the canvass for War Emergency. They reported Sunday evening, February 9, that the quota of \$70 was exceeded by about 60%, the amount received being \$118.15.

The will of Dr. Henry H. Bobb, of East Greenville, Pa., who died recently, makes provision for a number of organizations of the Reformed Church. He leaves a trust fund of \$20,000, the income to be paid to his wife during her life. Two thousand dollars is given to Franklin and Marshall College, the income to be used to educate a deserving student, in memory of his son,

#### A REAL IRON TONIC

Like Peptiron May Be Just What You Need This Spring.

Probably nine people out of ten have lost or are losing their grip on health in these trying months of awful epidemics, exposure to damp, changeable weather, and association with sick people in overheated homes.

Depleted blood, loss of the red corpuscles, shattered nerves, loss of appetite, dull, dozy feelings in the head, irritability, all loudly call for the real tonic strength and nourishment that Peptiron will give you. It is a wonderful corrective of anemic tendency, paleness, languor, nerve exhaustion.

Peptiron restores the red corpuscles to the blood and gives a natural vigor and snap that keeps up courage, makes you cheery and helpful to your family and friends, and contributes wonderfully to the health of all. Remember this one thing—as vitally, positively true—Peptiron is a real iron tonic.

Eugene, who died while a student in that institution. Bethany Orphans' Home, the Board of Home Missions and the Board of Foreign Missions each receive \$1,000.

In St. Stephen's Church, Perkasia, Pa., the first public Memorial Service for a Perkasia boy who gave his life for his country was held February 23 in honor of Corp. Calvin F. Hartzell, who was killed in France, September 29. The pastor, Rev. A. G. Peters, delivered a special Memorial Address. Corp. Hartzell was in the American Tank Corps and was operating a machine gun in a tank when it was blown to pieces by a land mine. He was 24 years old and was the support of his widowed mother, Mrs. Sally Hartzell.

The various organized work for instruction, inspiration and service in Zion Church, Chambersburg, Pa., Dr. Irvin W. Hendricks, pastor, is progressing splendidly. The recent special contributions of the congregation included liberal offerings on Home Mission Day and for Belgian Relief; \$300 for Hoffman Orphanage, \$340 for Armenian and Syrian Relief, and an amount for the War Emergency Fund far beyond the quota. Foreign Mission Day was observed last Sunday. A program for intensive work along all lines will characterize the Lenten season.

Emmanuel congregation, of York, Pa., Rev. Oliver S. Hartman, pastor, reports a Christmas offering of \$100 for the Hoffman Orphanage and \$125 for the War Emergency Fund. There were 3 additions to the membership of the Church at the midwinter Communion. The recently-organized W. M. S. has 44 members. At a musicale given under the auspices of this Society, February 18, the Church auditorium was crowded. The program included numbers by some of the best talent in York city and county.

The largest mid-winter Communion for a number of years was observed, January 26, in Jacob's Church, Weissport, Pa., Rev. I. A. Raubenhold, pastor. In the War Emergency Campaign the quota was \$94 and the congregation went "over the top" with flying colors, raising \$117.38. At the Consistory meeting last week the pastor's salary was increased \$160, to take effect January 1. On March 3 the Association of Consistories of the Reformed Churches in Carbon County will meet in quarterly session as guests of the Consistory of Jacob's Church, Weissport, and the speaker of the evening will be Rev. George W. Lutz, of Pennsburg, Pa.

That "war's necessities" have not been without their spiritualizing influences is again evident by what the congregation of First Church, Steelton, Pa., Rev. H. H. Rupp, pastor, has been able to do in the past six weeks in the way of "extra" benevolence. Although the congregation numbers less than 200 and contains no persons of great wealth, the following special contributions have been laid upon the altar of the Lord for the purposes indicated: Christmas offerings for the orphans, \$64; Armenian and Syrian Relief, \$75; War Emergency Fund, \$72, with more to follow, which means "over the top" by at least 20%. No one has been impoverished, and all found joy in giving.

Trinity Church, Baltimore, Md., exceeded its quota of \$75 for War Emergency by almost one-third. After presenting the cause, on February 2, the pastor requested the deacons to receive the subscriptions and in a few minutes the goal was passed. On February 16, a Committee of Maryland Classis, consisting of Rev. Calvin S. Slagle, D. D., and Dr. George T. Shower, installed Rev. Elmer Hoke as pastor of the Church. The sermon by Dr. Slagle on the words, "Feed My Sheep," was very much appreciated. There was a good attendance, in spite of the fact that the service was unannounced, owing to an indefinite postpone-

ment of five weeks which had inevitably occurred.

Rev. A. V. Casselman, of Calvary Church, Reading, Pa., delivered a highly interesting and instructive address to the Men's League of St. Mark's Church, Rev. G. R. Poetter, pastor, on February 20. The first part of the address dealt with his experiences as a chaplain in the Transport Service; the second, with his observations on how the soldiers were made fit to fight and the movement today on the part of our country to make men fit to live. About 150 men listened with rapt attention to every word. Refreshments were served and the Reading High School orchestra furnished music. Forty new members were received from the men of the Church and community. Howard S. Kindt is President.

At an interesting meeting of the men of Salem Church, Allentown, Pa., Dr. J. M. G. Darms, pastor, on February 21, returned soldiers from that congregation recited some of their experiences. Prof. Unger and the Sunday School orchestra rendered the musical program and a dinner was served by a Bible Class of ladies. Dallas Dillinger, Esq., delivered an address on "George Washington." Assemblyman Reber told of experiences at the front with the men in service. Lt. George Lawall spoke on "The Aerial Service;" Pvt. Bruchs on "Camouflage;" Pvt. Sandberg on "The Hazards of the Balloon Service;" Lt. Neff outlined the work of an aeroplane observer. A permanent organization of the men of Salem will be effected at an early date.

On account of the influenza epidemic and quarantine the Church work in the Woodstock, Va., Charge, Rev. W. H. Causey, pastor, has been greatly interrupted this winter. There have been but 4 Sunday services since December 15. Despite this fact, however, the people have given gratifying evidences of their abiding interest in the work of the Church. The Woodstock congregation has raised about \$400 for all purposes, within the last month. Calvary congregation is meeting her obligations in a very creditable manner. The mid-winter Communion was observed in St. Paul's on February 2, and in Calvary on the 16th, with good attendance. The individual Communion set was used at Calvary for the first time. It was very much liked and it is probable that the congregation will vote to keep it. A Membership Campaign is being launched in the charge, to continue until Easter, by which time it is hoped that a goodly number of persons will join the fellowship of the Church. The pastor writes: "We have had drive after drive, and drive upon drive, for money. In fact, money-raising has the semblance in these days of being the chief concern of the Church. It is time that we are making drives for the direct business of getting men and women into the Kingdom of God. The one business of the Church is to save men—to get them saved—and to keep them saved. To do this, we must put forth a strong specific effort for this very thing."

#### WANTED

A Superintendent of Buildings and Grounds at the Mercersburg Academy. To fill this position he should be a man of at least moderate mechanical ability and understand boilers and electrical machinery. He must be able to handle men. Should be a man of good character who is at least thirty years of age. The salary will depend upon the experience and ability of the successful candidate. Please send all applications to J. M. Drumm, Academy Treasurer, Mercersburg, Pa.



Are you buying any W. S. S. this year?

Foreign Mission Day returns are coming in. Join the procession.

The Culver, Ind., Charge, Rev. G. P. Fisher, pastor, has exceeded the quota by more than 100%.

Trinity Church, Marysville, Pa., Rev. Ralph E. Hartman, pastor, is celebrating its 50th anniversary this week.

"Town and Country" quotes Dan Shiery as saying: "Luzerens don't believe in pow-wow. I am a Luzeren."

Dr. S. L. Whitmore, Forrester, Ill., reports they will double their quota for the War Fund.

Christ Church, Elizabethtown, Pa., Rev. B. M. Meyer, pastor, has just gone over its allotment of \$175 in the Emergency Campaign.

A new Service Flag, containing 65 stars, was presented to St. John's congregation, Reading, Pa., Rev. Thomas H. Leimbach, pastor, by the Sunday School.

Trinity Church, Berlin, Pa., Rev. D. S. Stephan, pastor, not only exceeded its quota of \$250 for War Emergency, but gave \$484, a per capita contribution of \$1.22.

Rev. Charles H. Brown, of Herndon, Pa., reports splendid offerings for the War Emergency Fund, more than 100% "over the top." The Armenian cause was just as nobly supported.

St. John's Church, Nazareth, Pa., Dr. W. H. Wotring, pastor, went "over the top" in the War Emergency Drive, and the Sunday School contributed \$130 for Armenian Relief.

St. Paul's Church, Mahanoy City, Pa., Rev. George M. Smith, pastor, went "over the top" on the War Fund, covering every star in their Service Flag with a "ten spot" and "then some."

The Reformed Church in Huntingdon, Pa., Rev. D. Elmer Master, pastor, believes in going "over the top" with a vim. Huntingdon County's quota was \$625, and this congregation, alone, will contribute that amount or nearly so.

In the Swamp-Amity Charge, Rev. H. J. Miller, pastor, the War Emergency Fund was raised at the close of the morning service, entirely by voluntary subscription. A total of \$230 was subscribed, which put the charge "over the top" by about 10%.

Rev. U. Henry Heilman, of Lebanon, Pa., read a delightful paper on "Reminiscences of the Rev. Henry Harbaugh, D. D., and His Poem, 'The Pihwie,'" at the stated meeting of the Lebanon County Historical Society, February 23.

Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, raised \$209.90 for the War Emergency Fund, during the week designated and the check for the amount has already been forwarded through the Classical treasury.

Pleasantville Church, Eureka, Pa., Rev. Paul W. Yoh, pastor, had the largest February Communion in 5 years, due to the open winter. The congregation went "over the top" for War Emergency in splendid style, grateful for the opportunity to minister in this unselfish way.

One of our active Eastern Synod elders, writing about the success of the congregation in the War Emergency Drive, says: "I believe the Church should have an Every-Member Canvass once a year for some big movement, independent of the apportionment. Our people have not yet learned to give until it hurts. Personal solicitation brings results every time."

At a special meeting of Mercersburg Classis the Reformed congregation of Mont Alto, Pa., was dissolved at the request of the few remaining members, and the property interests of the Classis placed in the hands of W. J. Zacharias, Esq. The Church was built in 1839 and the congregation was once flourishing, but changes in

the community reduced the membership to 18.

St. Stephen's Church, Lebanon, Pa., Rev. E. F. Wiest, D. D., pastor, is having a series of special services during March, in which the pastor will be assisted by a number of ministers of the city and vicinity. Among those participating are Revs. H. J. Welker, I. C. Fisher, D. D., W. D. Happel, Ph. D., and J. Lewis Fluck, D. D. The subjects announced suggest a feast of good things.

The retiring pastor at Olney, Ill., the Rev. C. W. H. Sauerwein, who goes to Louisville, Ky., to take up work, reports that his congregation went "over the top" by almost 100%. He will be succeeded by Rev. T. J. Schmuck, of Glassboro, N. J., who had the satisfaction, also, of seeing his congregation go "over the top" by 100%.

Mr. Jacob J. Lieberum, Secretary of the Consistory of Emanuel Church, Rochester, N. Y., expressing to the Editor of the "Messenger" the thanks of their Consistory for his recent visit, says: "We hope that your presence has brought the 'Reformed Church Messenger' much closer to the hearts and homes of the members of Emanuel."

So far the banner congregation in contributions to the War Emergency Campaign is the Reformed Church of Liscomb, Ia. This congregation of 80 members, which has been for two years without a pastor, had a quota of \$32, and their total subscription so far is \$320, 1,000% "over the top." It certainly is a most enviable record.

Does any Church or Sunday School have second-hand Hymnals for which they have no further use? It will be remembered that Mt. Zion Church, China Grove, N. C., and most of its contents were burned last April. They are hoping to have their new Church finished shortly and will need a lot of Hymnals. We are sure they would appreciate a donation from some other congregation at this time. Write to Mr. J. E. Correll, China Grove, N. C.

In the First Church, Wilkes-Barre, Pa., Rev. J. Rauch Stein, pastor, the Foreign Mission Day service was much enjoyed both by the Sunday School at its regular service and the congregation at the evening service. The special offering was \$33. The Sunday School has organized an Army of Peace to conduct an Evangelistic Campaign for the increase of the school during the Lenten season. The average attendance is over 200.

Dr. Howard H. Russell, founder of the Anti-Saloon League, graciously congratulates Rev. Homer W. Tope, D. D., Superintendent of the Philadelphia District of the League, on the fine work which he has done. His tireless energy, his courageous optimism, and his genial personality, have made for him a host of friends. Dr. Tope was a successful pastor in the Lutheran Church before he entered upon this difficult task, and he has been a mighty power in making the Anti-Saloon League such a potent influence in the overthrow of the rum business.

Grace Church, Jeannette, Pa., Dr. J. M. Runkle, pastor, was the first charge in Westmoreland Classis to pay the 1918 and 1919 apportionment in full. The congregation also gave \$125 to Armenian and Syrian Relief, \$300 to the Orphans' Home, and went "over the top" for War Emergency without even making a canvass. Liberal contributions were also made during the year for Red Cross, National War Work, New Testament League, etc. All obligations at home and abroad have been promptly met and there remains a nice balance in both the congregational and benevolent treasuries.

Boy Scout Anniversary Sunday was observed, February 9, by Bethany Church, Ephrata, Pa., Rev. Cyrus T. Glessner, pas-

tor. Troop No. 1 attended in a body and the pastor preached on the theme, "Reverence." Bethany congregation is endeavoring to co-operate in the Educational and Patriotic Campaign for Home, Country and Brotherhood. During January the Sunday School had a 10% Increase Campaign and went "over the top" with little effort. The next campaign will be a 10% Increase in Attendance. The congregation responded nobly to the War Emergency appeal, exceeding its quota by 50%. The weekly visits of the "Messenger" are greatly appreciated.

Among the encouraging reports in the War Emergency Campaign, we note the following: Rev. D. E. Bowers reports that Winston-Salem, N. C., and Forsyth County have gone "over the top." Chester County, Pa., has the distinction of having gone "over the top" by about 10% and also the first county to pay in full its amount into the Treasurer's hands. Hope Church, Cosby, Mo., Rev. Schnuelle, pastor, is measuring up splendidly. Rev. O. W. Haulman, in sending a check, reports that Montgomery County, O., has gone "over the top." Trinity and St. Paul's Churches, Wavnesboro, Pa., have gone "over the top."

Among other Churches reporting "over the top" in the War Emergency Campaign are St. Jacob's, Lisbon, O., Rev. G. W. Beaver, pastor; Glenford Charge, Somerset, O., Rev. E. E. Naragon, pastor; First Church, South Bethlehem, Pa., Rev. D. B. Clark, pastor; Union Charge, Clark County, O., Rev. S. U. Snyder; Edinburg Charge, Ill., Rev. C. E. Holyoke, pastor; Christ Church, Whitewater, Kan., reported through Elder Neiman; Hope Church, Harbine, Neb., Rev. H. E. Grieb, pastor; Crothersville, Rev. Jacob Elmer, pastor. Among the counties reported "over the top" are Huntingdon County, Pa., Dr. C. W. Levan, Director; Sullivan County, Pa., by almost 50%, Rev. J. W. Yingst, Director; Allegheny County, Md., Rev. E. P. Skyles, Director; Adams County, Pa., reporting through Treasurer C. E. Stahlke; Gettysburg; Cumberland County, Pa., Rev. E. L. Coblenz, Director; Fairfield County, O., Rev. E. H. Zechiel, Director.

The "London Daily Mail," in an editorial on "The Victory of Prohibition in the United States," says: "Such a gigantic moral decision is without precedent. Popular opinion has demanded and sanctioned a completely new rule of life for 100,000,000 people. The bottom cause of this wonderful thing was belief in efficiency. You can't convince an American that drink and efficiency pull together. He won't have it in his business, and not often in his home. Employers supported prohibition. Employees realized that it meant better prospects. Politics were bossed and brutalized by German brewers. The vote of the women and the religious bodies—both operative in matters of morals with a force and directness unknown in Great Britain—was solid for prohibition. On this side of the Atlantic, social, political and economic reformers will watch this great experiment, to which the United States is committed, with expectant interest."

On February 1st came a letter of very delightful character to Rev. W. H. Causey, pastor of the Woodstock, Va., Charge, from the Secretary of the Joint Consistory. It gave expression of hearty appreciation of services rendered by the pastor and his family; a resolution pledging anew the loyalty, devotion and co-operation of the official board, and a second resolution to increase the pastor's salary to the extent of \$200 per year. This makes the second increase since the present pastorate began two years ago. The beautiful spirit running through the letter and prevailing throughout the charge is a matter of greatest gratification to their pastor, and both he and his family thoroughly appreciate



this action of the Consistory, backed up by the liberal response of the people in the Every-Member Canvass recently made. Such confidence and good will inspires one with the hope of proving worthy of such trust and of rendering a service commensurate with the requirements of a true minister of Jesus Christ.

Lewistown, Pa., Mission, Rev. N. L. Horn, pastor, is facing her aims for the year with a spirit that brings victory. Every "Block Sunday" brings nearer the financial goal—the raising of sufficient funds to cancel the debt. The last Sunday in each month is "Block Sunday," and two of these have netted \$1,194.14. There are encouraging indications of a 10% increase in membership. In addition to the \$601 which came in on the last "Block Sunday," the mission exceeded its quota of \$85 for War Emergency, \$93.35 being now in the hands of the Treasurer. At the morning service, the Service Flag was covered with money. Men, women and children marched forward and handed the money to the minister and he pinned the bills over the stars on the Flag. The one gold star was covered with \$5 by the father of the boy who had given his life in the service of his country. This part of the service was very impressive. Before the gifts were received from the people Mrs. Horn sang the solo, "God Be With Our Boys To-night." Her charming voice and pleasing manner, together with the nature of the song itself and the occasion, made a profound impression on the people. The Sunday School used the foreign mission service and a liberal offering will be sent to the Board. This mission is in a very healthy condition. The people are in the very best of spirits and it is believed that this will be a banner year. With that awful mountain barrier, a \$9,000 debt, out of the way, a glorious future opens out before this congregation.

The Boy Scouts, Troop No. 22, of St. Mark's Church, Reading, Rev. Gustav R. Poetter, pastor, attended special Church services on Sunday night, February 16. The Troop is the largest and best equipped in Berks County, due to the fine leadership of Assistant Scout Master Henry S. Haller, representing the pastor, who is the Scout Master. The ninth anniversary of the incorporation of the Scout movement was celebrated. The Church was appropriately decorated with American and Allied flags, the property of the Troop's color squadron. The pastor preached an appropriate sermon on "Christian Character." Referring to the Bolshevik movement, the pastor said: "Christian people are always standing up for law and order. We are always ready for new and even revolutionary movements, just as long as the spirit of good impels them, but when the movement stands for disregard of law, chaos and general disorder, then we are ready to oppose it with all our might and main, and if any of the leaders of such movements think for a moment they can do anything but fail, when they claim that they can make the world better without the Church and without the spirit of Christ, then 'fools' is only a mild term for them. They are bound to bring about conditions that will be unbearable in the lives of nations." Acting Scout Master Henry S. Haller spoke briefly on the Scout oaths and laws, after which the entire Troop repledged itself to keep them through the coming year. Solan L. Parkes, Scout Executive of Berks County, then spoke on "Possibilities of the Boy Scout Movement."

#### BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Supt.

#### A Note of Acknowledgment

Because of our recent bereavement we have received many letters of sympathy

during the last few weeks. More than two hundred and fifty kind and thoughtful friends remembered us in this way. Every letter deserves an individual reply, but time and strength would fail us were we to attempt such a response to the promptings of our hearts. We must, therefore, resort to the "Bethany Column" in the Church paper, which has served us heretofore so often and so well.

Here then is our note of acknowledgment:

To the Bethany employees who have been so kindly considerate and so efficiently helpful during the illness and after the death of Mrs. More, and who have so readily fallen in with the necessary requirements of the reorganization of our working forces at the Home;

To the Bethany children who tried so hard to be obedient, orderly and quiet that Mrs. More, even in her pain and distress, remarked about it and requested that it be publicly commended in Chapel;

To the friends who lived near enough to be in a position to help and who did help to the extent of their ability and opportunity;

To the many other friends, former Bethany children, former parishioners in Catasauqua; former Allentown College pupils, all too far away to help except by writing letters of sympathy;

To Rochester friends who honored and loved the mother because of her daughters;

To one and all, of high and low degree, who helped us to carry our sorrows of bereavement, to brighten our way through the shadows and to encourage and strengthen us for further service, we render most hearty thanks.

You helped us more than you perhaps can realize and your kindness will never be forgotten. God bless you, every one!

#### A TRIBUTE

By a "Bethany Girl"

My tribute, though humble, is to one of the greatest women who ever lived.

As a Bethany girl, I lived under the influence of Mrs. More a little over eight years. What Mrs. More meant to the Bethany children can never be put into words. Her sojourn into the better land leaves a void in the hearts of orphans which can never be filled.

She was never too weary to dry the tears of the little ones, or to smooth out the troubles of the older ones. Memory carries me back to Saturday afternoons, which the girls devoted to fancy work. Mrs. More presided over those meetings and her cheery presence was an inspiration to those young girls, whose welfare she had made her life work. Her greeting to the little ones who ran to meet her was one of joyous sunshine. Truly, a Bethany child has seen the things which make life worth living.

Her beauty of personality was such that it can never be forgotten by those with whom she spent the best years of her life. By her hopes and aspirations she will ever be a shining example for the Bethany orphans. She sacrificed the pleasures of life for others.

I think the most befitting memorial to this wonderful woman would be to live up to those ideals which she taught us. We owe her a debt which can never be repaid, as every child received such attention as could not be bestowed upon us in our homes. She has indeed left "footsteps on the sands of time."

"When the lessons and tasks are all ended,  
And the school for the day is dismissed,  
Will the little ones gather around me  
To bid me good-night and be kissed?"

## NEWS OF THE WEEK

#### GENERAL COMMENT

**Covenant of League of Nations**—Just before sailing for the United States President Wilson read to the Peace Conference the proposed constitution for the League of Nations on which he and other members of the Conference had been working for some time. A few of the more important provisions of this document here follow:

There is to be an Executive Council consisting of 9 representatives, one each from the United States, England, France, Italy, Japan and four other nations to be selected. This Council is to meet at least once a year and attend to any business that might be of pressing necessity.

Membership in the League of Nations is to be confined to self-governing nations, which will exclude separate representatives from Canada, Australia and other colonial possessions. Each nation is to have three representatives in the League, but only one vote, to be cast by a majority of the three. How often there will be a League meeting has not been determined, but the Council (meeting once a year) will decide all ordinary questions.

One of the most important provisions is that the armaments of all countries will be reduced to the requirement of self-protection. What effect this will have on the British navy remains to be seen. Another of the important provisions is that secret treaties are to be absolutely abolished. It is well known that in the past many wars

have been caused by secret compacts between two nations.

It is provided that when trouble arises between two nations, if it cannot be settled by diplomacy or arbitration, the matter is to be submitted to the League, or at least to the Council, which must render a decision within six months. If either nation complies with the decision of the Council the other is forbidden to make war upon it, and should the offending nation declare war under these conditions its declaration will be considered also a declaration of war against the members of the League. The League may then punish the offending nation by a blockade or by sending an army, or in any way that may seem best. But it seems practically certain that no nation would be so rash as to declare war in defiance of the League of Nations, knowing that by so doing it would incur the displeasure of the civilized world as well as throw itself open to the severest punishment.

**Opposition to the League of Nations**—Some very prominent members of the United States Senate and the House of Representatives have come out openly against the League of Nations, declaring that it would bind the United States in future to the will of Europe, would overthrow the Monroe Doctrine, and would violate certain provisions of our Constitution. Among these opponents are Senators Borah and Poindexter, also Representative Fess, who made a bitter speech in the House against



the League, basing his opposition on imaginary evils. It is probable that these men are sincere in their opposition to this very important world movement, but it is certain that their vision is merely national rather than world-wide. They seem to think more of maintaining a unique place in our own country in future than of providing against world wars in future.

On the other hand, former President Taft shows himself a man of true vision. While Mr. Taft was perhaps disappointed in not being appointed to the Peace Conference, and while he is wholly at variance with the administration in politics, he is big enough and broad enough of vision to realize the importance of this League in the future government of the world. In a speech at San Francisco the other day Mr. Taft declared:

"The men in the Senate who are setting out to defeat this League of Nations are those I would not trust over night. They are citing the Constitution as an argument against it. I revere and worship that great instrument, and it is a new story to me if the Constitution prevents this people from playing their part in bringing peace and order and happiness to ourselves and the other peoples of the world. This is not a political question. God forbid! I am glad President Wilson went to Europe, because he went bearing a promise of a League of Nations. The application at this time of the doctrine of 'avoiding entangling alliances' is reactionary to the extent of delaying world peace 100 years. The question at this time is whether the whole great plan of the League of Nations is to be defeated because we can't get a two-thirds majority of our Senate for its ratification."

**Our New Army**—From the "New York Sun" we quote the following editorial. Our present army, created under the selective service act, must be disbanded four months after the proclamation of peace by the President. We must provide another force to perform tasks of the kind that formerly fell to the regular army. This would be easy enough if we knew what the future holds in store for us. But nobody knows what the future does hold in store for us. If there is a League of Nations with super-national obligations, imposed on its members by its super-national constitution, we may need a tremendous army. If war is to be abolished, we shall not need to carry a gun. If war is not to be abolished, we may need guns in numbers we have never dreamed of. Obviously, the confusion and obscurity that afflicts the man in the street afflicts Congress. The House has rejected the Military Committee amendment providing for an army of half a million and passed the army appropriation bill, which provides for an army of 175,000. The measure now goes to conference, with adjournment less than two weeks away, and in what form it will emerge, if it emerges at all, nobody would dare to say. The truth is that Congress is in the dark, and is merely going through the motions of legislation. It draws indecision from the ignorance that envelops the whole country concerning its needs in the immediate future, and until that ignorance is dispelled there is precious little use in hoping for statesman-like action at Washington.

#### DOMESTIC

A report to Secretary Lane by the Bureau of Mines shows that there were 2,575 men killed in the mines during the year 1918.

An appropriation of \$750,000,000 for the operation of railroads under Government control has been approved by the House Appropriations Committee.

Fifty million dollars of a building deficiency in eleven principal cities of Pennsylvania, including Pittsburgh and Philadelphia, is shown by a survey of building

needs, just completed by the Department of Labor.

That the heads of many industries have offered to operate without profit in the next few months in order to relieve business stagnation was asserted by Secretary of Commerce Redfield, February 16, in discussing the Price Stabilization Board, the creation of which he suggested.

Resources of \$44,675,273 are shown in the annual report of the General Education Board, founded by John D. Rockefeller to promote education in the United States. Medical schools received \$1,333,000.

Senator Borah, of Idaho, a Republican member of the Foreign Relations Committee, formally declined to accept President Wilson's invitation to attend the White House dinner, February 26th, because of his opposition to the League of Nations.

The Senate has passed the annual rivers and harbors bill, carrying appropriations of \$33,000,000, or \$6,000,000 more than the original House measure. The bill now goes to conference.

Nebraska's per capita sales of War Savings Stamps in 1918 were \$21.18 greater than those of any other State.

William Howard Taft will return to Yale University next fall as a member of the faculty. Mr. Taft dropped his work as Kent professor of law when he was called to war duties.

#### FOREIGN

Final suppression of the revolutionary movement in Portugal has been proclaimed by the government at Lisbon, according to despatches received at Washington. Ceiro, the leader of the monarchical movement, and several members of his Cabinet had been imprisoned. The casualties in the fighting during the uprising were reported to have been heavy.

Sir Wilfrid Laurier, former Premier of Canada, died of paralysis at Ottawa, February 17, at the age of seventy-eight. He was the only French Canadian who was ever Premier of Canada.

Lord Raglan has resigned the Governorship of the Isle of Man after sixteen years of service.

Georges Clemenceau, the French Premier, was struck three times by bullets in an attempt to assassinate him, February 19, by a young French anarchist. His condition is reported hopeful for early recovery.

Sixty thousand workmen are on strike in Petrograd, demanding the end of civil war and the establishment of free trade, according to a Russian despatch.

The Earl of Reading, British Ambassador to the United States, has left London to resume his post at Washington.

#### MISCELLANEOUS

American and Allied troops operating in North Russia will be withdrawn at the earliest possible moment that weather conditions in the spring will permit, according to a recent statement from the Department at Washington.

The armistice renewal was signed by the German Commission at Treves February 17. The Commission was headed by Dr. Mathias Erzberger.

Senator Robert L. Owen, of Oklahoma, has been invited to tell the Senate Military Committee of conditions at the American embarkation camp at Brest, which he sharply criticised in a statement after his arrival in New York from France.

An agreement just reached between the United States and British governments on the amount to be paid for the transportation of American troops to France during the war in British ships is based on cost of transportation, with no margin for profit.

M. Jusserand, French Ambassador to the United States; Madame Jusserand, David P. Francis, former American Ambassador to Russia, were among the Presidential party which left Brest on the George

Washington, February 15.

The steamship Leviathan left the port of New York, February 16, for France with the largest contingent of missionaries, doctors and relief workers ever sent overseas at one time to aid the destitute millions of the Holy Land and other regions of the near East. They will reach Constantinople, their destination, about March 15, in another vessel sailing from Brest.

A bill for establishing a military cemetery in France, to be known as the "American Field of Honor," for members of the American Expeditionary Force who died abroad, has been ordered favorably reported by the Senate Military Committee. The French Government has offered to present a site for the field.

Mrs. Theodore Roosevelt, accompanied by her son, Lieutenant-Colonel Theodore Roosevelt, Jr., visited the grave of her son, Lieutenant Quentin Roosevelt, near Fere-en-Tardenois, and placed flowers on the simple monument. The grave is being carefully tended by the inhabitants of the locality.

January exports from the United States, valued at \$623,000,000, were announced by the Department of Commerce as exceeding any previous month in the history of American commerce.

The centenary of the birth of James Russell Lowell, poet, essayist and public-

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ist, was celebrated last week in New York under the auspices of the American Academy of Arts and Letters. Distinguished literary men of Great Britain have joined with those of America in honoring Lowell, among whom are John Galsworthy, the novelist, and Alfred Noyes, the poet.

As a reward for distinguished service in action overseas, the War Department announced that advanced flying ratings had been recommended for 20 American Army aviators, six of whom are dead. Lieut. Col.

William Thaw, Pittsburgh, heads the list.

President Wilson is making but a flying trip to his own country. He will return to France the middle of March and resume his place in the Peace Conference.

The subject of universal military training is being seriously considered by the Peace Conference and is also being debated by the United States Senate. In the Senate the consensus of opinion seems to be that young men should go into training for six months at the age of 19.

## News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

**Day of Prayer in Philadelphia and Baltimore**—Among the women who took an active part in the Day of Prayer program in Philadelphia was Mrs. J. W. Fillman, Vice-President of the W. M. S., Philadelphia Classis. Mrs. Fillman spoke on and conducted the prayer topic for "Our Missionaries and Native Christians." Miss Alice M. Kyle, Secretary of the Committee on Christian Literature for Women and Children in Mission Fields, spoke of the phonetic system of reading being adopted in China. Thirty-nine characters are sufficient. By the system missionaries can learn to read in a month. The magazine for Chinese children, "Happy Children," has a subscription list of nearly 4,000. In Baltimore the services were held in Faith Presbyterian Church. The period from 2.30 to 3 P. M. was under the direction of our denomination. Mrs. J. R. Bergey, Mrs. Isaac Fowler, Mrs. Link, Mrs. Atvill Conner, and Mrs. J. L. Barnhart took part in the prayer for people in the homeland.

**Maryland News**—The W. M. S. of the St. Paul's Church, Westminster, was organized two years ago. The membership is 25. Recently the ingathering of the Thank Offering was accompanied by an explanatory talk on Red Cross Work in China. Stereopticon views visualized the work as the pastor, Rev. M. Walck, explained it. The ingathering from the Thank Offering boxes was \$18.74; the offering, \$10.11. Prayer Calendars were sold at the service.

The Interdenominational Union of Baltimore and vicinity is arranging a week of institutes during the month—every day in a different Church.

January 16, 1919, the Executive Committee of the W. M. S. of Maryland Classis met at the home of Rev. Paul Yoder, Westminster, Md. Among other business transacted was the arranging for the annual meeting, which will be held at Walkersville, Md., April 8th and 9th. Rev. J. Frank Bucher, missionary to China, will make an address on Tuesday P. M. Rev. D. A. Souders, D. D., Superintendent of Immigration, will make the address on Wednesday P. M.

**Western Pennsylvania News**—Mrs. Paul J. Dundore, President of the W. M. S., Westmoreland Classis, has issued a call to the Women's Missionary Societies, the Young Women's Auxiliaries and Mission Bands, to put forth their utmost efforts to make the Recruiting Campaign a success. The campaign will be launched March 5th-9th. On March 15th, at 2 P. M., a conference will be held in the First Church,

Greensburg, to hear the report of the campaign. Mrs. W. R. Harris, of Morgantown, W. Va., will be the speaker.

The W. M. S. of St. Paul's Church, Somerset, Pa., Rev. Edgar F. Hoffmeier, pastor, made an excellent report of its work at the annual meeting and social of the congregation. Miss Rufina B. Conrad is the President. The Society is three years old and has a membership of 55. The congregation numbers 225. Two Mission Study Classes were conducted. "An African Trail" and "The Child in the Midst" were the textbooks. Among the outstanding events of the year is the "War-time Party" for the benefit of the Catharine Piper Fund, the public meeting addressed by Miss Ida Shumaker, of India, and the Thank Offering service. These three events gave \$113.25 to Missions.

The W. M. S. of Christ Church, Latrobe, had a beautiful Thank Offering service. In connection with the service, a number of the members rendered the pageant, "From Darkness to Light." The Thank Offering was \$45.

**Annual Meeting**—The W. M. S. of West Susquehanna Classis will meet in convention in Christ Church, Beaver Springs, Pa., the Rev. Thos. H. Matterness, pastor, on April 2 and 3. The Executive Committee will hold its meeting on Wednesday at 3.30; the convention will open at 7.30 P. M. and continue three sessions on Thursday. The Rev. J. Frank Bucher, of our China Mission, will deliver an address on Thursday evening. Local societies will please elect their delegates and send names to Mrs. T. H. Matterness, Beaver Springs, Pa.

**Two Winter Events at Heidelberg, Philadelphia**—The W. M. S. of Heidelberg Church, Philadelphia, used the service arranged by the General Thank Offering Secretary at the annual ingathering of the Thank Offering. Mrs. F. C. Brunhouse presided. The Thank Offering service was conducted by Mrs. Grace McAllister. The amount of the offering was \$56.25. Mrs. Zartman gave a talk on "Recruiting Cam-

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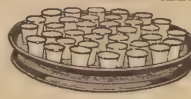
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paign" and Dr. Zartman's subject was "Thank Offering."

The anniversary of the Society was observed with a special service. Miss Yaser Takazawa, a graduate of our Girls' School to Japan, and now in training at 1122 Spruce street, made the address. Miss Takazawa was well received. She is earnest in speech and anxious to learn all she can before returning to Japan.

**Thank Offering**—A most impressive Thank Offering service was held in Derr Hall on Wednesday evening, February 5th, by the W. M. S. of Zion Church, Lehigh-ton, Pa. The program was in charge of Miss Alice Fenner, President. The attendance was the largest in the history of the organization. All the members present took part in the altar service in a most devout and spiritual manner and the offering laid upon the altar amounted to \$52.24. Plans are already being made for the next Thank Offering service to be held on Thanksgiving evening, 1919, when the members of the Y. W. M. A. expect to render the pageant prepared by Mrs. Ebe-meyer. The Mission Study Class is being led by Miss Fenner, using "Women Workers of the Orient."

## The Church Services

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

First Sunday in Lent. March 9, 1919.

JOSHUA A PATRIOT AND LEADER

Joshua 1: 1-9.

Golden Text—Be strong and of good courage. Joshua 1: 9.

Lesson Outline—1. The Mission. 2. The Man. 3. The Message.

Our lesson is taken from the Book of Joshua, which relates the story of the conquest and settlement of Canaan. The death



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of Moses did not frustrate the purposes of God. Under new leaders Jehovah led His people forward to the accomplishment of their divine mission in history. These ancient chroniclers who composed the Book of Joshua saw the hand of God in the history of their people. They told and retold that thrilling story in order to prove and illustrate that supreme religious truth, and in order to enforce the sacred obligations and solemn warnings that rested upon a people whom Jehovah had made.

No one can read their narrative without coming to share their convictions. They show us the part God played in the making of the Jewish nation, in their religious message and mission to mankind. We see human factors that played important roles in the life of the nation. We realize that every forward step was a long and laborious historical process. But in men and history we see Jehovah moulding a unique people for a supreme mission. At every step, whether in Egypt, in the wilderness, or in Canaan, a force not human, but divine, was required to make Israel a nation, to protect the nascent national life against internal dangers and external foes, to give the young nation a home where they could cement their unity and develop their religion.

Our present lesson deals with Joshua, whom Moses appointed as his successor. It is Jehovah's ringing challenge to the new leader to assume his task in the spirit of Moses, whose courage, faith, and obedience had carried the people to the portals of Canaan. If Joshua will go forward in that spirit, God promises to be with him, "for then thou shalt make thy way prosperous, and then thou shalt have good success" (1: 8).

This lesson, therefore, reveals the secret of "good success" in life. It is a great secret, for multitudes fail in life. And yet it is an open secret; all men may know it and try it. Moreover, it is the open secret of "good success." There is a success that fails, even as there are failures that are successful in the highest sense. Who of us would not rather share the apparent failure of John the Baptist, imprisoned and beheaded, than the false success of Herod? The formula of good success in life is simple to understand, though difficult to carry out. In the ancient language of our lesson it reads, "Only be strong and very courageous to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest" (1: 7). In modern language that means, Do the will of God, as Jesus has revealed it to us; live the Christian life with courage and consecration, and your life will be a good success. It will be successful in its goodness, which is the only real greatness. Thus, Joshua, the son of Nun, may become our teacher and exemplar in the great art of successful living.

**I. The Mission**—After the death of Moses, the Lord spake to Joshua, saying, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give unto them" (1: 2). Joshua's mission, then, was to lead Israel in the conquest of Canaan. It was a gracious promise, but also a formidable task. That land of milk and honey was in the possession of warlike nations. Fortified cities and powerful armies barred the way of the advancing Hebrews. They must redeem the divine pledge with hard toil, and in many a bitter conflict.

Every man has his mission in life. Whatever his vocation and avocations may be, his one supreme mission is the achievement of a noble character. In our devotional literature, Canaan has become a symbol of heaven. But it should mean more to us than an external heaven, the

final abode of the children of God. It should denote that kingdom of heaven which is within men, and the rule of God upon earth. The rich valleys and fertile hills, all the material attractions of the Promised Land, are but faint symbols of those spiritual gifts and graces which adorn the life of a good man, and of the moral treasures that will abound in regenerate mankind.

But this mission, also, is a difficult task; far greater and harder than the conquest of Canaan. Instead of fortified cities, there are settled habits of evil; in place of hostile armies, there are enemies that lurk in our blood and brain. And in the world, mighty forces of evil, armed and organized, are pitted against the kingdom of God. The man who wishes to achieve his divine mission in life must hear God calling him to his task. Without His presence and promises, our courage would fail and our zeal flag.

**II. The Man**—But the call and the divine promises are never unconditional. They were not so in the case of Joshua; neither are they today. They are conditioned upon the earnest co-operation of men. "Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses" (1: 3). This is no promise to carry a passive and supine nation to an easy victory. It suggests the tramp of toiling armies, and all the struggle and hardship of warfare.

We know the man whom God called to this great mission. Joshua is no stranger to us. We remember the role he played in the episode of the spies (Numbers 13, 14). He was among the valiant few whose minority report breathed courage and confidence. The same noble qualities that marked him then, fitted him now to become the chosen leader in a great enterprise. "Be strong and of good courage," God said to him. Again and again this exhortation is repeated (1: 6, 7, 8, 9). Without these sturdy qualities the conquest of Canaan was impossible.

Without them no man can conquer any promised land. Patience, persistence, courage, faith, obedience are indispensable to success. Lacking these traits, men rise to no heights in life. They are especially needed for the attainment of the highest success. Though without courage, faith, and obedience a man should, somehow, succeed in politics or finance, he will fail in achieving a noble character unless he obeys God with courage and in faith.

**III. The Message**—To this man Joshua, sent upon his great mission, came divine messages of cheer. They promised aid and they prophesied victory. "Be not affrighted, neither be thou discouraged: for the Lord thy God is with thee whithersoever thou goest" (1: 9). "There shall not be any man able to stand before thee all the days of thy life" (1: 5).

Similar messages come to every man who in the spirit of Joshua seeks to achieve his divine mission in life. There are men who essay tasks in which God has no part. They must bear their own burdens and fight their own battles. But when we arise to go forward under our leader Jesus to conquer sin, God is our ally and our strong fortress. His promises cheer us, and His presence comforts us. We cannot fail.



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### CONTENTS:

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- II. Button, Billie & Company.
- III. Wingie, Miss Maria and the Constable.
- IV. The Good Work of Charity Braxton.
- V. Two Visitors and a Promise.
- VI. When It Rang One "Clang!"
- VII. An Outrageous Occurrence.
- VIII. The Bumble Battle.
- IX. The Compleat Wheelman.
- X. A Nest-Egg and Others.
- XI. June Travels of Mr. Gasen-talk.
- XII. Under the White Light.
- XIII. The Green Light.
- XIV. The Red Light.

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## THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

March 9th—Lost by Looking  
Prov. 23 : 29-35.

What a strange thought the words of this topic convey! We had been taught that "to look was to live." "There is life for a look," as the old hymn expresses it. The children of Israel looked upon the serpent, which Moses lifted up in the wilderness, and were healed. The Psalmist lifted up his eyes unto the hills and found a source of help and strength. We are told to "look unto Jesus, the author and finisher of our faith." "They looked unto Him and were lightened." But our topic speaks of being "lost by looking." And there is Scripture for this, too. "Look not upon the wine when it is red." "He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart." "Turn away your eyes from beholding vanity." To be sure, in all this there is a great deal more involved than the mere physical look. The eye is the window of the soul. It is likewise its mirror. The soul reflects itself in the eye. "If thine eye be single thy whole body shall be full of light." Looking is simply one way of expressing longing and desire. It is, therefore, a revelation of the heart. It is an outgoing of the soul in quest of its desire. When Lot's wife turned and looked back to Sodom, her heart was still there. And because she looked she was lost. Perhaps by looking back she lingered, was lured back, and came within the range of the falling fire and was turned into a pillar of salt. Jesus said to His disciples: "Whoso putteth his hand to the plough and looking back is not fit for the Kingdom of God." To look back means longing to be back. Such an one is lost by looking.

In dealing with the matter of temptation, looking plays a vital part. There are those who prefer to go just as far as possible without actually yielding to the sin which tempts them. The safest way is to put the abhorrent thing out of our sight, to take away the very suggestion of evil itself. Some people say that these things have no temptation for them, but for others they do have. They cannot resist their appeal. They are too weak. The constant advertisement of evil suggests indulgence on their part. It is the same principle as that of displaying goods on the counter or in the show-window. The idea is to get people to look at them and act upon the suggestion. The flaunting of forms of evil is a form of solicitation to which the weak will yield. It is, therefore, far better not to "look at the wine when it is red," nor to "look upon a woman to lust after her." Such looking leaves its impress upon the soul. Either the offender will yield and go a step further, or else his sense of the heinousness of sin will be dulled and blunted.

"Vice is a monster of such frightful mien, That to be hated, needs but to be seen; But seen too oft, familiar with her face, We first endure, then pity, then embrace."

It is a great tragedy when our sensibilities become hardened and calloused by sin. It is a serious loss when we can look upon sin and be no longer moved or shocked by it. Perhaps one of the greatest and gravest moral dangers today is that otherwise good people have become so accustomed to some forms of iniquity that they can look upon them without blushing or without indignation and protest. The moving picture theater has a tendency to harden our sensibilities. We look upon the innermost sanctuary of human experience. We see love and hate, virtue and vice, integrity and iniquity, portrayed before our eyes; our emotions are stirred, and then we go away. The vision lingers. The next time something more thrilling is required to stir the emotions. After a while our

sensibilities have been rendered callous and obtuse, and when the real issues of life confront us we awake, like Samson, to find that our strength has departed from us. To be trifling with sin is a dangerous thing. To be looking merely is the first step towards falling. When the serpent tempted Adam and Eve in the garden, he told them that "the fruit was good to look upon." When the devil tempted Jesus in the wilderness in the final temptation, when the other two had failed, he tried to get Jesus to look. He "taketh Him into an exceeding high mountain and showeth Him all the Kingdoms of the world and the glory of them." When the Lord could not be tempted by the lust of the flesh and the pride of life, the devil tried to accomplish it through the lust of the eyes.

We are both lost and saved by looking. When Peter tried to walk on the water and looked at the waves and at himself he began to sink; but when he looked at Jesus he could walk over the billows. All depends upon the object we look at and the motive that prompts us in looking. Look and lose, look and live, are the two possibilities of our lives. Henceforth we will not look at the things that are sinful or suggestive of evil, that tempt us to do wrong, that leave us weaker, that mar and cripple our lives; but we will look at those things which are good and true and beautiful, the ideals of life; we will look unto Jesus, for

"There is life for a look at the Crucified One."

## NOTICE

(All attending General Synod will be interested in this announcement):

Under passenger fare authority No. 704 of the Director, Division of Traffic, U. S. R. R. Administration, dated December 5, 1918, the administration grants clerical rates to all ministers, missionaries, etc., between all points on all Federal lines in the U. S. A blank can be secured from your local agent. This must be filled in and sent to the territorial Clergy Bureau, Mr. C. L. Hunter, manager Eastern Bureau, 143 Liberty street, New York City; or, Mr. E. E. MacLeod, manager Western Bureau, 2150 Transportation Building, Chicago, Ill.; or, Mr. W. H. Howard, manager Southern Bureau, Rhodes Building, Atlanta, Ga. In case the local agent cannot furnish the blanks, write direct to the proper Clergy Bureau for one. The certificates entitling the holder to clerical fare are good to purchase tickets to any point in the United States.

DEVOTIONAL READINGS IN THE  
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By the Rev. John C. Gekeler

## XI. DEATH

Whether or not, we are all interested in this topic, for death is one of the common experiences of us all. Nothing is so certain as that we shall die. While we recognize this fact, there is scarcely a topic less welcome to our minds. Yet is it not necessary to think about death in order properly to live?

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same law. The fact calls for no argument. The law is recognized in the Genesis story of creation and the fall. Adam is told, "in the sweat of thy face shall thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Death belongs to the physical constitution. "Indeed, the scientific principle that death is a necessary step in the organic processes is expressly affirmed by our Lord and by St. Paul in application to the vegetable world." Jesus seemed to think of it as one of the incidents of the physical life just as sleep is an incident. He nowhere taught that it was a punishment for sin. "In neither the Old Testament nor the New Testament is the assertion ever made that death entered the natural world in consequence of the sin of man. And when man became liable to death because of sin, this does not imply that he was not created mortal."

2. **The Tree of Life**—After his sin man found himself barred from "the tree of life," which stood in the midst of the garden. Because made in the image of God, man is far more than a mere physical creature. Like God, he is spiritual, possessing in his physical nature what has been called a "potential exemption from the law of decay and death." From the warning and penalty pronounced against sin, it seems clear that this "potential exemption" was intended to become an "actual exemption." In the poetical language of the Genesis story this was provided for in the tree of life. Being now prevented from taking advantage of this provision, the law of death continues to hold sway and he remains in his sin which is itself a spiritual death. Thus death is, indeed, the penalty of sin. The experience is both spiritual and physical, and, starting with the spiritual, controls the lower.

3. **Christ and Death**—He was "bone of our bone, flesh of our flesh." In nothing affecting us was He an exception save in sin alone. Was He exempt from the physical law of death? Did the "potential exemption" become "actual exemption" in His case? It seems fair to say that since He was without sin, and since He rendered a perfect obedience to the will of the Father, entering with a complete sympathy into the purposes and plans of God for the entire human race, so that He could say, at least in respect of these, "I and My Father are one," that Jesus did possess an "actual exemption" from the law of physical death. The language He employed may fairly be said to lead to this conclusion. "I lay down My life for the sheep." "I lay down My life that I may take it again. No one taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." His death on the cross, with the accompanying agony which we cannot fathom, was a sacrifice for our sin. It was a breaking of the power of sin, and so of death, in order that the gift of life might be presented to us, in order that the words, "because I live, ye shall live also," might have reality. And in the fuller, larger life which He brings, man shall be delivered from death, even the law of physical death.

4. **Why Then Must We Die?**—Question 42 replies: "Our death is not a satisfaction for sin, but only a dying to sins and entering into eternal life." Death remains our portion only because, as St. Paul expresses it, "the last enemy that shall be abolished is death," and this has not yet occurred. But for him who trusts in the sacrifice of Christ death contains no punitive force; that Jesus endured. Therefore, for the Christian there need be no gloom as he faces the inevitable. Jesus taught much about life; indeed, that was His mission. "I am come that they might have life, and that they might have it abundantly." We do not fear death, remembering that "in life and in death we belong

unto our faithful Saviour Jesus Christ." The time of our departure and of the passing of our friends, we believe, is not a matter of chance, but is in our Father's loving hands, as are all things else. Nor do we dread placing the empty "earthly house of our tabernacle" within the grave, since we have a better one, "a building from God, a house not made with hands, eternal in the heavens."

#### PHOEBE DEACONESS AND OLD FOLKS' HOME, ALLENTOWN, PA.

Rev. Robert M. Kern, Superintendent

Rev. E. E. Kresge, Ph. D., preached at the Home Sunday, February 23. The general health of our family is very good. We are very thankful for it. It is very difficult to secure the necessary help. Any sickness would greatly inconvenience us.

Mrs. Diana Lerch, of Hellertown, was added to our family the other day. She is 79 years old. She seems to feel very happy and gives evidence of great contentment in her new home. There are many more standing at the door anxious to come in. It hurts us to be compelled to say: "No, our rooms are all filled."

The Ladies' Auxiliary would like very, very much during this year to organize new Chapters in congregations where there are none. Half a dozen interested ladies, plus an interested pastor, will form a splendid nucleus of such a chapter. Their work would be to secure as many Auxiliary members as they can possibly get, whose only obligation would be the payment of \$1 annually. In addition to this, of course, the Chapters usually interest themselves in the work of the Home and try to meet some of the needs of the Home. This, however, is entirely optional. Some of the Chapters do wonderful work, others have not done as much, but they have maintained their memberships, and sent contributions from time to time, all of which is very helpful. Mrs. Kratz, President of our Ladies' Auxiliary, will be only too glad to give all necessary help in the organization of such Chapters. Miss White-man will be glad to come and speak at some meeting or service, as the pastor may see fit. The call should be made from the other end.

Mr. Milton Lerch recently enrolled as a member of the Corporation. He sent us his check for \$10 and assured us he will gladly contribute his \$5 annually hereafter towards the maintenance of the Home. He has come to see and understand the splendid work that we are trying to do for the aged homeless.

In order to save all the coal we possibly can we have recently purchased two coal "Savirs." We are convinced that this patent is worthy of its name, and yet we need coal. They are filling our bins at this very writing. Everybody knows the price.

## Obituary

#### MISS MARY E. V. BUCHER

Miss Mary Elizabeth Virginia Bucher, aged 89 years, died at her home, at Lewisburg, Pa., on Thursday evening, February 6. Her death was due to a paralytic stroke sustained the night preceding. Services were held at the home on Sunday afternoon and interment made on Monday at Harrisburg, Pa. Rev. W. C. Rittenhouse, of Williamsport, conducted the services. The deceased is survived by three sisters, Miss Ellen Bucher, of Lewisburg; Mrs. J. M. Anspach, of Williamsport, and Mrs. John R. Hoffman, of Pottsville.

In the departure of Miss Bucher the Church has lost an exceptional member. She was the oldest daughter of the late Rev. J. Casper Bucher, D. D., who during

## Educational Column

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his lifetime was one of the most prominent ministers of the Reformed Church.

Miss Bucher was born at Middletown, Maryland, June 30, 1830. She was noted for her fine traits of Christian character, keen intelligence, remarkable memory and intense loyalty to her Church and its doctrines. She rejoiced in the knowledge that her great-grandmother, a Huguenot, was driven from France into Switzerland because of her loyalty to her Protestant faith. Her Bible, Catechism, "Golden Censer" and "Messenger" were her most cherished possessions. She had read the "Messenger" for 80 years and always welcomed its coming as a dear friend. From childhood to her death she was greatly interested in the work of the Church.

Reared in the home of a distinguished pastor, who was a strong power in the great work of the Church in earlier days, she had become a living history of the Church for almost a century. Her remarkable memory, clear to her last days, enabled her to recall most accurately any important event of the Church occurring during her lifetime. Her father's home was the center of many a council that shaped the future of the denomination, and her accounts of these meetings were intensely interesting and very illuminating. She, most probably, knew personally more prominent ministers of the past and present than any other member of the Church.

Her life was one of great devotion and, while she retained her strength, of active service. She loved people, and in return was greatly beloved by all who knew her. It was not necessary to call her attention to any request of the Church. A notice in the "Messenger" was sufficient, and she responded, according to her means, most liberally.

She was a member of St. John's Church, Williamsport, Pa., for many years and supported it in a most liberal manner. The Bethany Orphans' Home and the Society for the Relief of Ministers and their Widows have been remembered by generous bequests of \$500 each.

In the passing of Miss Mary Bucher from the Church militant to the Church Triumphant, the Reformed Church has lost one of its most noted characters. Her voice spoke of the dead past, the living present, and the glorious future of eternity. Her life was an inspiration, her companionship a joy, and her faith a tower of strength and a place of refuge. "Blessed indeed are the dead who die in the Lord."

#### WM. H. BOWERS

Died, at Hagerstown, Md., February 10, Mr. William H. Bowers, in the 70th year of his age. Special mention is made of the death of Mr. Bowers because of his gentle and beautiful Christian character. Brought up in another Church, he became, through his marriage with Miss Ann C. Diehl, a member of the Reformed Church

at Cavetown, Md., then under the care of the Rev. Dr. J. W. Santee. For many years, however, he was a member of Zion Church, Hagerstown. He was one of the most regular and faithful members of the congregation and of the Men's Bible Class of the Sunday School. He was of a remarkable gentleness and kindness of disposition; in his retired way "a burning and shining light," one of those of whom our Saviour spoke as "the salt of the earth." He was called to pass through great suffering, in which his characteristic gentleness and patience never forsook him. It pleased God, at last, to grant him a quick and quiet release from all his sufferings, reminding one of the words, "So He giveth His beloved sleep."

Mr. Bowers is survived by his wife and by the following children: Mrs. Florence A. Clark, Hagerstown; Mr. Francis D. Bowers, recently of Waynesboro, now of Indianapolis, and Mrs. Olive E. Knock, Baltimore, —all of them members of the Reformed Church, to whom he has left the inheritance of a most precious memory, and that "good name," which is "rather to be chosen than great riches."

#### ELDER JACOB MOSER

On December 30, 1918, Elder Jacob Moser died in the Reading Hospital, where he had undergone a very serious operation ten days before. A few weeks previous Mr. Moser, seemingly in good health and his usual jovial spirits, left his home in Greenville to spend the winter with his daughter, Mrs. Frances Hartman, wife of Dr. I. H. Hartman, of Reading. Shortly after he was taken ill and when his condition did not yield to treatment an operation was determined upon as the only possible alternative. For a time conditions looked favorable for a complete recovery, but complications developed which, at his advanced age, he was unable successfully to combat.

Jacob Moser was born in Bavaria, Germany, near the Rhine River, May 2, 1844. He emigrated to this country more than fifty years ago, living about all the years of his active life in Greenville, where he followed the trade of tailor until about eight years ago, when he retired. For many years Mr. Moser was identified prominently with the activities of Zion's Church. He was a faithful attendant and an active participant in all its work in this community. He served in an official capacity for nearly forty years, and frequently represented the congregation upon the floor of Classis, Synod and General Synod. Though born in Germany, he was a strong advocate of the English language for the American Church, and largely through his help the Greenville congregation adopted the English language early in her history. He was a regular subscriber and a careful reader of the "Messenger," thus keeping well posted in the affairs of the Church, and enabling him to form judgments that were respected and to give advice that was valuable.

Mrs. Moser died some years ago, and by a strange coincidence she too passed to the "great beyond" while on a visit at the home of her daughter, Mrs. Hartman.

The body was brought to Greenville and on Thursday afternoon, January 2, services were held in the Church where he had attended so regularly and in which he had served so faithfully, the pastor, Rev. A. B. Bauman, being assisted by Rev. A. M. Keifer, former pastor for nearly twenty years, and Rev. J. Earle Edwards, of the Baptist Church, a near neighbor and good friend.

Mr. Moser is survived by two daughters and one son: Mrs. I. H. Hartman, Reading, Pa.; Mrs. James M. Hittle and Fred. W. Moser, Greenville. One brother, Mr. Ferdinand Moser, of Greenville, two sisters living in Germany, and two grandchildren, Katherine Hartman, of Reading, and Marvin Moser, Greenville, also survive. B.

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on

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Read before the Conference on Organic Union held at the invitation of the General Assembly of the Presbyterian Church in the U. S. A., Witherspoon Building, Philadelphia, Pa., December 4-5, 1918.

The representatives of eighteen denominations who attended this Conference were much impressed by Dr. Richards' address. He concisely but graphically sets forth the place and function of Church Union and the Church and the New Era.

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# The Secret of Being a Convincing Talker

How I Learned It in One Evening

By GEORGE RAYMOND

"HAVE you heard the news about Frank Jordan?"

This question quickly brought me to the little group which had gathered in the center of the office. Jordan and I had started with the Great Eastern Machinery Co., within a month of each other, four years ago. A year ago Jordan was taken into the accounting division and I was sent out as salesman. Neither of us was blessed with an unusual degree of brilliancy, but we "got by" in our new jobs well enough to hold them.

Imagine my amazement, then, when I heard:

"Jordan's just been made Treasurer of the Company!"

I could hardly believe my ears. But there was the "Notice to Employees" on the bulletin board, telling about Jordan's good fortune.

Now I knew that Jordan was a capable fellow, quiet, and unassuming, but I never would have picked him for any such sudden rise. I knew too that the Treasurer of the Great Eastern had to be a big man, and I wondered how in the world Jordan landed the place.

The first chance I got, I walked into Jordan's new office, and after congratulating him warmly, I asked him to let me "in" on the details of how he jumped ahead so quickly. His story is so intensely interesting that I am going to repeat it as closely as I remember:

"I'll tell you just how it happened, George, because you may pick up a pointer or two that will help you."

"You remember how scared I used to be whenever I had to talk to the chief? You remember how you used to tell me that every time I opened my mouth I put my foot into it, meaning of course that every time I spoke I got into trouble? You remember when Ralph Sinton left to take charge of the

Western office and I was asked to present him with the loving cup the boys gave him, how flustered I was and how I couldn't say a word because there were people around? You remember how confused I used to be every time I met new people? I couldn't say what I wanted to say when I wanted to say it; and I determined that if there was any possible chance to learn how to talk I was going to do it.

"The first thing I did was to buy a number of books on public speaking, but they seemed to be meant for those who wanted to become orators, whereas what I wanted to learn was not only how to speak in public but how to speak to individuals under various conditions in business and social life.

"A few weeks later, just as I was about to give up hope of ever learning how to talk interestingly, I read an announcement stating that Dr. Frederick Houk Law of New York University had just completed a new course in business talking and public speaking entitled 'Mastery of Speech.' The course was offered on approval without money in advance, so since I had nothing whatever to lose by examining the lessons, I sent for them and in a few days they arrived. I glanced through the entire eight lessons, reading the headings and a few paragraphs here and there, and in about an hour the whole secret of effective speaking was opened to me.

"For example, I learned why I had always lacked confidence, why talking had always seemed something to be dreaded whereas it is really the simplest thing in the world to 'get up and talk.' I learned how to secure complete attention to what I was saying and how to make everything I said interesting, forceful and convincing. I learned the art of listening, the value of silence, and the power of brevity. Instead of being funny at the wrong time, I learned how and when to use humor with telling effect.

"But perhaps the most wonderful thing about the lessons were the actual examples of what things to say and when to say them to meet every condition. I found that there was a knack in making oral reports to my superiors. I found that there was a right way and a wrong way to present complaints, to give estimates, and to issue orders.

"I picked up some wonderful pointers about how to give my opinions, about how to answer complaints, about how to ask the bank for a loan, about how to ask for extensions. Another thing that struck me forcibly was that, instead of antagonizing people when I didn't agree with them, I learned how to bring them around to my way of thinking in the most pleasant sort of way. Then, of course, along with those lessons there were chapters on speaking before large audiences, how to find material for talking and speaking, how to talk to friends, how to talk to servants, and how to talk to children.

"Why, I got the secret the very first evening and it was only a short time before I was able to apply all of the principles and found that my words were beginning to have an almost magical effect upon everybody to whom I spoke. It seemed that I got things done instantly, where formerly, as you know, what I said went 'in one ear and out the other.' I began to acquire an

executive ability that surprised me. I smoothed out difficulties like a true diplomat. In my talks with the chief I spoke clearly, simply, convincingly. Then came my first promotion since I entered the accounting department. I was given the job of answering complaints, and I made good. From that I was given the job of making collections. When Mr. Buckley joined the Officers' Training Camp, I was made Treasurer. Between you and me, George, my salary is now \$7500 a year and I expect it will be more from the first of the year.

"And I want to tell you sincerely, that I attribute my success solely to the fact that I learned how to talk to people."

\*\*\*\*\*

When Jordan finished, I asked him for the address of the publishers of Dr. Law's Course and he gave it to me. I sent for it and found it to be exactly as he had stated. After studying the eight simple lessons I began to sell to people who had previously refused to listen to me at all. After four months of record breaking sales during the dull season of the year, I received a wire from the chief asking me to return to the home office. We had quite a long talk in which I explained how I was able to break sales records—and I was appointed Sales Manager at almost twice my former salary. I know that there was nothing in me that had changed except that I had acquired the ability to talk where formerly I simply used "words without reason." I can never thank Jordan enough for telling me about Dr. Law's Course in Business Talking and Public Speaking. Jordan and I are both spending all our spare time making public speeches on war subjects and Jordan is being talked about now as Mayor of our little Town.

So confident is the Independent Corporation, publishers of "Mastery of Speech," Dr. Law's Course in Business Talking and Public Speaking, that once you have an opportunity to see in your own home how you can, in one hour, learn the secret of speaking and how you can apply the principles of effective speech under all conditions, that they are willing to send you the Course on free examination.

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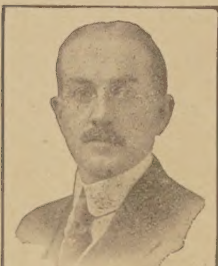
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As educator, lecturer, executive, traveler and author few men are so well equipped by experience and training as Dr. Law to teach the art of effective speaking. His "Mastery of Speech" is the fruit of 20 years active lecturing and instruction in Eastern schools and colleges preceded by an education at Oxford Academy, Amherst College, Columbia University, The Teachers' College, Brown University and New York University. He holds the degrees of A.B., A.M. and Ph.D.

Dr. Law is the author of two novels, two books of poetry, and editor of six school textbooks. At present he is lecturer in English in New York University, Lecturer in Pedagogy in the Extension Work of the College of the City of New York, Head of the Dept. of English in the Stuyvesant High School and writer of the Weekly Lesson Plans for The Independent.